



Ave=

ry fruitful & god-  
ly exposition vpon the .xv.  
Psalme of Dauid called  
Lord, who shall dwell in  
thy tabernacle. Made by  
M. Thon Epinus, prea-  
cher to the churche of  
Hamborough: and  
translated oute  
of Latin in-  
to English  
by .A. A.







**T**o the right vertuous and gra-  
cious Lady. &c. Katerin Dowches of  
Suffoke. Nicolas Lelle of Lon-  
don moſte humbly wiſſheth  
good helth both of ſoule  
and body with conti-  
nuance in the loue  
and feare of  
the Lord.

**W**hat time (moſt godli and  
vertuous lady) I toke in  
hand to traſſlat this good-  
ly peece of worke. of maſter Ihon  
Epinus made bpō p̄. r. v. Pſalme  
of Dauid beginnunge wyth theſe  
wordes (What man ſhall dwel in  
thy tabernacle O Lord. &c) furth  
of p̄ latine in to oure natural and  
bulgar mother tongemine enſe  
A purpoſe was not for to traſſlate  
furth of on tonge in to another  
that it ſhoulde go a brode and be  
commen in eueri mans hand: but  
for a certain peculiar deare friend  
of mine: whom I perceiued very  
deſierous of the knoledge thereof  
A. ii. which



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which is vnlearned and lamēteth  
him selfe muche & he hath lacked  
the good & vertuous bringing vp  
in learning & many men haue had  
to there great comfort. Partly by-  
cause I do knowledg mine owne  
reudnez to be f. ch, & scant I can  
satisfie & please mine owne minde  
in the doinge thereof being often  
tyme displeased and offēded with  
my selfe that I can do no better:  
at the leastwyle not so well: as I  
would that thing should be done  
which beinge once a brode, muste  
nedes come vnder many mens  
iudgments, must susteine and a-  
bide & opinions of man, of whom  
some wyl saie this might be more  
cleane trāslatid: this word or that  
is not in his owne kind: this sens  
or that is not giuen according to  
the minde of & authour as it hath  
ben alwaye sen, the nifnes of some

## The Epistle.

to be such, that they wyl be more redy to finde a faute in an other mans doinge: than them selve to endeuoure y in doinge and imitange of such like of theirs, y readers should haue no cause to find any thing worthy of reprehensio.

Partly bycause I knewe my frende so gentyll: that he woulde bowchsafe howe so euer it were done to take it in good worth, esteeming my zeale and good wyl in as muche as thowght it wer so fienly done: that no man myght amend it. But after that I had made an end of the translacion: and had red it ouer once or twyse againe, mi thowght that the pleasure done therby to my peculiar frende, should not haue bine able to haue weighede doune y wrong and iniurie which I should haue wrowght to innumerable: in sub=



## The Epistle.

tracting & keepinge a waie or rather in hidinge of so great & iuell and treasure frō so manie which might haue therby great confort in receyuing knowledge & lighte in the thinge wherein they were ignorant & blinde and also that they theselues might take occasiō to vanish such vices & detestable abominaciō from there hertes as they shoulde se in this booke openly reprehended.

Esteeming therefore the sober godly & modest discreciō of many: before the monishe reprehension of a fewe vndiscrete and vngodly nomes. I turned my purpose frō a peculier and a priuate commodite of one or twane to the cōmō vtilitie of all men whiche are desirous to knowe the truetly.

This done for as muche as in tyme past men haue vsed to dedicate

## The Epistle.

cate their workes: some to one mā  
some to another, some to obtaine  
fauoure: some to haue there woꝝ=  
kes & writings by their authori=  
tie defended & maintained (if any  
peraduenture shoulde oꝝ woulde  
kicke against the) & finally some ꝑ  
their workes might be the better  
regarded foꝝ those mens sakes vn=  
der whose name they were putte  
furth. None of al these causes be=  
ing in my minde other wise thā  
only foꝝ to profit (the veritie of it  
selfe being alway a sufficient suc=  
cour & bulwarke against all false=  
heade & lies) yet I thought with  
my selfe not vnnete and vncoue=  
nient but rather expedient and  
necessarie folowinge the example  
of many lerned men whiche haue  
written, to dedicate thys small  
worke bringinge wyth it to the  
reader greate and vnspeakeable



## The Epistle.

proffit to some noble person at whose hand: they whiche are desirous of knowltdge might receiue it the more willingly, & more gladly, and wyth the more fruit: considering that it is the natur of al men comunonly to haue in more highe estimacion a small gift at a great mans hand: and it wer but a beke of hys head thā a thing of much more valeur to be giuē and receiued of a person of lower estat and degre yea & would also make much more of it.

Thincking therefore with miself howe I might bestow thys littell gyft worthely and to whome: amonge all other your grace came first vnto my minde, whose excellēcie being a goodly & a bright spectacle to womanhod: and no small reproch to a great many of men, which ar slogardes in ded and be  
ry

## The Epistle.

xi idel bodies: and great shame (if any shame were in them) to those whiche shoulde be the brekers of this heauely foode & breade vnto the people, to their trust and smal fidelite committed, not being satisfied and contented them selves to be idel: but do wishe al other men to be y<sup>e</sup> same, hatinge and eating them vp in there hertes which be otherwyse affectioned and amōg al other not abideing to here that a woman shoulde once haue the euangelie in her hande or in here mought. Whose excelentie I saie what for y<sup>e</sup> ardēt loue & desire that your grace doeth beare to the holy worde of God: but in specially for the diligent promotinge & setting furth therof to your greate charges: as it deserueth no small cōmendacion and prayse: euen so to take vpon me to extol and commend



## The Epistle.

Wēde those heauēly giftes which  
the Lorde hath bestowed in your  
noble person ( your grace abhor=  
ringe nothyng more than your  
owne laude & cōmēdacion, which  
referreth all to the glory of the  
lorde ) it should seme rather to be  
an obicuringe of the brightnes of  
them then a makinge of them to  
apere more cōmendable being no  
thinge at al praised when they be  
but halfe praised: noz yet hauing  
their dew cōmēdacion: the chiefe  
and principal parte of them lefte  
vnsspoken and vnmencioned at  
the leaste wyle not accordinge to  
there dignite declared nether w  
fit wordes noz sentencis adorned.

For as much therefore as your  
grace before al other most luckely  
did come to my memori at whose  
handes beinge certaine that the  
cōmō people hath receiued alredy

## The Epistle.

many comfortable & spirituall cō-  
solatiōs, instructiōs, & techinges  
thinkinge also that they woulde  
fech this swete morsel of meat the  
more gladde & redier at the hādes  
which haue ben wont to fede and  
nourishe them: rather than at the  
hādes of a strainger. I coulde not  
deuise in my mynde to whome I  
might be so bolde to dedicate this  
matter as to your noble grace:  
where so great gentilnes & lowli-  
nes of spirite is: I doubt not but  
you will so accept & take in good  
part: this my rugged and vnfiled  
reudnes that both I shall haue  
no cause to be sorry hereafter for  
my intempeste and bolde auda-  
citie: and also the readers here-  
of shall haue cause to yelde thākes  
to the Lorde for the great know-  
ledge that they shall here fech at  
your hande: to the greate profite  
and

The Epistle.  
and comforte of thesoules: praiing  
the Lorde of al comfort, both  
they and I together to  
preserue your grace in  
this godli minde to  
your own hertes  
desire accor-  
ding to h wil  
and plea-  
sure of the  
Lorde

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To the reader.

**F**raduenture thou wilt maruaile (gentle reader) what I ment to set a prologue befoze this boke whych is so litell that almooſte a man may as ſone reade it euer, and in as ſhorte ſpace, as manye a man would be in the telling & numbe- ring the leaues therof & I ſhould ſemie to the to do thys rather to enlarge the biggnes of the boke w<sup>th</sup> mo leaues & letters & it might apeare the bigger, than that the reader ſhould o<sup>r</sup> myght take any proſſet thereat o<sup>r</sup> be there by any whitte more the wiſe then he was befoze o<sup>r</sup> elles ſhoulde be, if there were none at all.

Wherto I anſwere and ſaye  
p<sup>r</sup> al thinge doth not go by great-  
nes more in w<sup>r</sup>iting when a man  
doeth make a worke thā in w<sup>r</sup>eſt-  
ling

To the reader.

linge where we do se often tymes  
not the lessoꝝ mā of y greater but  
the greater body of the lessoꝝ ouer  
throwen and caste downe to the  
grounde. Euen so although thys  
treatise be smal & lightel yet perad  
uēture ( nay with out peraduen  
ture ) it containeth muche more  
lad & weightiar maters in it thā  
many greate monstros & hounge  
volumes, wherof thou being ad  
uertised & some thing monished be  
foze as it were briefely instructed  
of the mynd of the authoure shalt  
finde the rest( when thou takeste  
in hand to reade the worck it selfe  
to apere much more facil & lyght,  
& halfe lerned of the thing, before  
þ dost come at it : than it woulde  
haue bin if this were not. Wher  
foze thy merueyle put a parte, em  
brace the good will and entent of  
the wziter which here in, doth no  
thinge

To the reader.

thynges but for to proffet and to  
edifie. Receiue therfore the comen-  
tarie of maister Iohn Epin<sup>r</sup> doc-  
tor and preacher vnto the church  
of Hamborowe, being translated  
in to our mother tong vpon y<sup>e</sup> fif-  
ten Psalmes of Dauid, wherein  
thou shalt finde so much fruitfull  
doctrine so godlye admonitions  
instructions & teaching so greate  
reprehension and rebuking of vi-  
ces (of those vices I saye) which  
are the only pillars of al mischiefe  
the drounars of al vertues, there  
beinge so described and set furth  
that euery man may knowe both  
what they be and also the greate  
daungers and perils threatened to  
the committers of them. That e-  
uerie mā may so gouerne and steere  
his shyp in the troublous sea and  
houge waues if thys worlde, that  
with out he list he shall not neede



## To the reader.

to perish. I do suppose and beleue verely that y<sup>e</sup> holy gost did make no lesse melody in y<sup>e</sup> breast of this godly doctoz in y<sup>e</sup> writing of thys commentary, and that he was no lesse rauished therewith: thā was the holy Prophet Dauid: what tyme he did wright thys psalme.

Here maye ye se what is ment by the tabernacle of y<sup>e</sup> Lord, what by the worshipping in the tabernacle wherof we do reade so often in the olde testament. What also is signified by y<sup>e</sup> holi mount. And what kind of people thei are which shall rest therein. Here shall you read foure notable vices rebuked and reprehended of the Prophet. Hypocrisie. Ungodly and vnlawful swearing. The damnable desire and study to gether goodes to gather by vsury. And last of al he speket of the corrupt iudgement  
and

To the reader.

and vnrpyghtuouse iustice of the  
Judges.

The whiche foure vices haue  
so inuaded all the worlde, that no  
place almost can be founde cleare  
thereof, that the moste parte of al  
mē are either hypocrites, or blas-  
phemers agaynst the name of the  
Lorde, either abominable vsurers  
or elles corrupte and wrongfull  
Judges. What needeth me here  
to speake any thyng agaynst the  
diuelishnes of hypocrites, cloyed  
with outwarde holines: working  
thereby theyr owne damnation:  
& the distruction of many thou-  
sande soules: whiche by the con-  
uersation of those which are wic-  
ked, and keepynge company with  
those whiche are, and alway haue  
ben mortal enemies to the Lorde  
are fallen and gone cleane a waye  
from the true doctrine of Christ,

To the reader.

to the teachynge of the Diuyl.  
Whose mouthes ( I saye ) before  
their high and forked promotions  
so thundered the worde of God a  
bode to the worlde , & the whole  
rable of the vniuersities were not  
able to resiste them: beinge after-  
warde so stopped with softc wolle  
that their throttes are choked by:  
that they cā not giue one sounde  
or voice of & truth. I wyl not say  
that they be not ashamied to de-  
clare openly to the people , that  
they haue erred before tymes, and  
so beinge foule deceiued and sedu-  
ced by the Diuyl: haue deceyued  
other, and haue taught thē moſte  
perniciouse and false doctrine ex-  
hortyng thē therfore to take hede  
of ſuche doctrine , if any man do  
ſowe any ſuche amonge them.  
Wherein lyke foule Hypocrites  
they do bely them ſelues ſhamful  
ly



To the reader.

ly: they do sclaunder the trueth,  
and the holy worde of God: they  
hurt the cōsciences of many god-  
ly men, whiche beleuyng they  
wordes: vnder a zeale & holines  
spoken, do fall ignorantly from  
the trueth. If they had not bene  
plucked vp to promotiōs and dig-  
nities: they woulde neuer haue  
sayed tonge thou haste lyed. But  
here we may se the prouerbe true

¶ Honores mutant mores. There was  
a ryghte godly man, whiche on a  
tyme dyd saye to a bishoppe: whō  
Sathan had deceyued, being fal-  
len from the ryghte waye: I am  
glad that I am no bishop: or if I  
were once a bishop, I am glad  
¶ I dyd forsake it, or elles I feare  
me er thys tyme I shoulde haue  
bene caried frō the truth, as well  
as you. Bicause of this great cor-  
ruption and poyson whiche com-

B.ii.

meth

To the reader.

meth by the company of the wicked: and al for promotion sake, for fauoure and for friendship: to be bishopped, to be personed, to be rewarded wyth greate profite for forsakyng of their maister Christ of whom they haue taken an earnest peny to serue faithfully: therefore oure Doctor John Epinus moueth a certeine question, whether that a man, whiche doth professse Christe, which fauoureth his worde: which loueth veritie may keepe company, and maye be familiar w<sup>th</sup> the wicked, maye holde them vp with yea and naye: may be conuersant wyth them at all theyr doinges, cōsenting to their abominations, wythout the hurt of his conscience: not hurting the spirituall health of his brother or neighbour: not giuyng therby occasion of sclaūder to the worde of  
of



To the reader.

of God: and finally, hym selfe not  
to be a whitte the worse thereby:  
Yea or nay. This question being  
solved, that nothyng cā be saied  
to the contrary: as the Psalm  
doth minister occasion, being ve-  
rie many, whiche do affirme that  
in no case a man oughte to sweare  
or to make an othe, whether it be  
commaunded hym of the magi-  
strate or voluntarily, cōtending  
that it is synne to vse any othe:  
for asmuche as Christe did forbid  
vs to sweare at all: but that oure  
communication shoulde be ended  
wyth yea and naye. Beinge also  
many of a contrary sorte, whiche  
thynkyng it no synne at al (sweare  
they neuer so muche) but rather  
supposinge them selues best men:  
whiche cā inuent and deuise most  
diuelishe othes passyng all other  
(As by familiar exemple) There

B.iii.

were



To the reader.

were two transgressors caste in  
prison, in one of the counters in  
London for a certeyne robberie  
committed: whiche, as they were  
merily disposed (they? harlottes  
beinge wyth them to confort the)  
the one of the theues sayd to the  
other. Let vs sit doune at this ta-  
ble one agaynste the other, and he  
that can outswere the other shall  
paye nothyng for his breakfast,  
he that is ouercome shall paye  
for all. Such was they? swering  
and starvinge, suche was the tea-  
ryng and rentinge of the Lorde,  
suche was the rehearsall of all the  
partes of the Lorde his body pri-  
uy and aperte, that no godly crea-  
ture can abide to here it agayne.  
Whose ende wythin thre dayes  
after was hangyng, a meete pu-  
nishment for they? impietie and  
blasphemy, if there had ben none  
other

## To the reader.

other crime to be punished. I  
woulde to Christ the magistrates  
woulde loke some thynge on thys  
matter. Concerning therfore the  
makynge of othes, by the waye of  
a question oure writer discusseth  
whether it be lawfull and stāding  
wyth the worde of God to sweare,  
either voluntarily or elles by cō-  
pulsion of the magistrates and ru-  
lers. Whether they be bounde to  
keepe & perfourme the oth, which  
they hane sworne: if it be to theyr  
hurte and p̄iudice, whiche do  
make the othe. Whether an othe  
made wout addyng of the name  
of god in the makinge thereof do  
bynde the swerer to the perfour-  
maunce of the othe. Whether all  
mē wythout exception are bounde  
to keepe their othes by thē made.  
Whether any magistrate can di-  
spence wyth an othe lawefully



To the reader.

made, yea or naye. In thys parte also he discusseth the question of votaries: whether that a man maye make a vowe, and whether that vowes being made do binde the votaries, yea or naye. What vowes do binde and what do not what men are bounde, and what they be whō they? vowes do not binde to the perfourning of thē. All these demaundes beinge answered, wherein is greate knowledge and learning: more then in a. M. brabbling sophistical scholes: he procedeth as the terte doeth go: tyll he cometh to the verse, which pronounceth that mā blessed, and one of the church of God whiche hath not lent his money to vsurie. In thys poynte he maketh an excellent piece of worke. He sheweth what vsurie is. affirmynge to be impossible that vsurers



To the reader.

ners can be saued, excepte they do  
repent, and restore agayne that  
whiche they haue wrongfully ta-  
ken. O merciful Lorde what shal  
become of a greate nūbre of riche  
men: whiche knowynge no ende  
of theyr goodes: dyd neuer come  
by the hundreth parte of y<sup>e</sup> which  
they do possesse, by any other ho-  
nest meane and lawfull crafte, the  
by thys meane whiche is so cur-  
sed and damnable: that it destroy  
eth at the last both body & soule.  
If many which are worth thou-  
sandres, shoulde restore but halfe  
that, whiche they haue by thys  
vngodly meane obtained & gotte:  
of their thousandres howe fewe  
hundredes shoulde they haue left,  
nay how many thousādes shoulde  
they be in dette: There are so di-  
uerse & many kyndes of vsuries,  
that almost a man can not reken  
them

## To the reader.

them by. Yea it is so craftie and subtil a kinde of occupiynge, that when a man shal thynke him selfe lest burdeyned, then shal he finde hym selfe at the laste mooste sore cutte. As by exemple, what man woulde not thynke hym selfe wel at ease, if he myght borowe an hūdred pounde, to paye weekly for one yere space, but one peny for euerie pounde, whiche amouūting to an hūdred pence for oxe weeke maketh by the yeres ende, fiftie & two hundred pence, whiche are poundes. xxi. and. xiii. shyllinges and four pence. Howe wel at ease is thys man now, when he shal perceiue ꝑ he leeseeth so muche by suche small driblettes, as by one peny meele, thynkyng before that it was nothyng at all ( to speake of ) to gyue one peny for the lone of a pounde weekly? Much more doeth

To the reader.

doth that man leese, whiche doth  
paye two pence in the pounde for  
euerie weekes lone. What great  
gaines therby cometh to the vsu-  
rer, which of his hundrede pounde  
shoulde make by the yeres ende  
one. C. xl. s. iiii. li. vi. s. viii. d. An  
other sorte of vsurers there are:  
whiche do not lende their money  
weekly, but for the yere, by the hū-  
drede, takyng for euerie hundrede,  
some x. li. some. xx li some. xxx. li  
The whiche is the moste gentle  
sort of vsurers, of those which in-  
tende to be rich by their craft and  
occupatiō. But there is an other  
sort beinge no men, but diuels of  
hel, makinge them selues so holy,  
that to winne a thousande pounde  
they woulde not seme to play the  
vsurers. At whose hande if an ho-  
nest man beinge in necessitie, and  
haupnge neede, woulde borowe  
a litle



## To the reader.

a litle peece of money to serue his purpose:promising to giue to the some thyng for the lone thereof, they wyll deteste and curse that kynde of gayne, they wil spitte at it : and yet lyke foule hypocrites thei be ten times worse and more abominable in the syghte of God and man , then that other before rehearsed. They wyl sort a point furth such wares for the whiche are in necessitie for the tyme, that where as a mā is nowe but in necessitie, he shall be broughte to extreme calamitie and miserie , takinge suche wares at theyr hādes, as haukes cappes, tassels for haukes, haukes bels, poyntes, broune paper , wyth suche other peltrie ware, that the pooze man shal neuer make the fourth peny of his ware agayne, that it had ben lesse harme for hym to haue losse.rr.oz

## To the reader.

xx .li. in the hundrede, to receiue  
the rest in money wherewith he  
myghte do his feate and purpose,  
then to medle with suche begger-  
ly ware, which he must go about  
by the healde of brokers to sell a-  
gayne ( peraduenture to the selfe  
same man at whose hādes he dyd  
receiue the said ware) for lesse the  
three quarters of p money which  
he muste paye for it. And by thys  
meanes, by a colour of bying and  
sellyng, thys foule vsurer woulde  
colour his vsurie with more op-  
pression & vndoing of them which  
haue to do with him, then the ma-  
nifest vsurers and open extorcio-  
ners. There is an other company  
of them whiche wyl lende theyr  
money with a good wyl, takyng  
no maner of gayne and profit for  
the lone thereof: but yet they do  
meane no lesse Diuelishnesse in  
their

To the reader.

they? herte then the other. For if they do lende a man. xx. pounde & take nothinge for the vse thereof, yet they wyll paye him home one waye or other that he shall wyngge for it. They wyl sell hym some olde broken wynded horse, some pretie ryngge wyth a counterfeited stone, some olde layed & braithed piece of chamlet, or some suche lyke trifel that he shal leese in that whiche was bought, fyue or sixe pounde for the pleasure of the .xx.li. being lent to hym. And thus they do boyed pretelie by thys legerdemayne the name of an vsurer. They hādle their matters so craftely that God(as they do perswade thē selues) cā not perceyue they? vsurie. What great landes haue these vsurers gottē by forfetyng of bondes, the poze men being so bounde in our lady bondes



To the reader.

bondes, & they are ready to braste  
what with statutes marchaunt,  
and statutes staple, that they are  
tapped cleane out of al that they  
haue, neuer to be redemed againe  
if they do breake but one cōdition  
of the obligation & bonde. There  
is amonge them no more redemp  
tion then in hell, that the poore  
mē may singe w<sup>th</sup> the soule priestes  
*Deu me, quia in inferno nulla est redemptio.*  
They maye crie out to the Lorde  
w<sup>th</sup> these wordes, plucke me (good  
Lorde) frō the iawes of hel. There  
is no hel worse then the tormētes  
wherewyth they do torment the  
poore, wherewyth they do begger  
thē, their wyues, & their children.  
The thirde & fourth generation  
do crie for vengeaunce to fall v  
pō them. The Lorde before hande  
doeth knowe that these thus op  
pressed, wyll call on hym, as on a  
iust

To the reader.

iust Judge for iustice. Wherfore  
as he is iuste, so muste he and also  
wyl iudge iustly. Therfore except  
they do repent and restore againe  
before they departe fourth of this  
lyfe all their vsurarie profites: I  
say y<sup>e</sup> al their chauntrees, al their  
trentals and scala celi masses, all  
they<sup>r</sup> satisfactorie deedes: al their  
deuelishe and obominable sacrifici-  
ces, al they<sup>r</sup> offerynge bp (as they  
saye) of the body and bloud of the  
Lorde to the high dishonoure of  
his heauely maiestie (then the po-  
pes market & fayre beinge at the  
best when the moste diuyl taketh  
his leaue frō thys lyfe wyth such  
an euyl & a desperate conscience,  
that he careth not what he gy-  
ueth for this damnable ware and  
marchādise, and yet not a whitte  
the more quieted) I saye once a-  
gayne all that euer wyth the Ro-  
mishe



To the reader.

missh merchautes thei haue thus bargayned for to saue them, shall do as muche good to thei soules, as a nedell poynte beinge thruste into the sighte of a mannes eye.

What shall I speake of the laye men: are there no priestes (do you thynke) whiche vse thys trade?

Thinke you that the priestes wil let the laye men go to the Deuyll alone? Naye verely, they wyl be the laye mennies chaplens to hel whether they wyl or nay: it is not meete that suche worshipful men shoulde be wythout theyz chaplens. Wel, they wyl go wyth the or runne before them rather then fayle, and it were but for company sake. There is a certeine priest in London amonge many (which I myght rehearse) sometyme being a monke of the charterhouse (I wyl not saye that he serueth

C.1. in



To the reader.

in saynt Nicholas parishe beside  
Lumbarde strete (though al men  
there aboute sape so) whiche wyl  
soner fynde an hundrede pounde  
or twayne (as the most mē say) to  
let furth on vsurie, then many a  
man whiche doeth go in a cote of  
sylke wyl fynde two grotes in his  
purse sometyme to pay for his di-  
ner, and yet he wyl go in a poore  
goune of fryle, and his hose hee-  
led vp to the calfe of the legge  
wyth lether for sparyng of cloth:  
that & al goodnes (my tonge trip-  
ped) I would say auarice and co-  
uetousnes were losse, it should be  
(as the prouerbe maketh mentiō)  
founde in priestes.

In discussyng of thys matter  
our Doctor declareth to whō we  
are boude to gyue freely for gods  
sake: to whom we are bounde to  
lende freely wythout interest: &  
to

To the reader.

to whom we are not bounde, nei-  
ther to gyue nor to lende: but at  
our owne pleasure, deuiding mā-  
kynde into thre sortes of mē, that  
is to say into those which are ex-  
treme miserable and poore: the se-  
conde into those whiche are not  
dyuē to such pouertie, but that  
they are able to pay againe if thei  
do borowe anie thyng: and the  
thirde into those whiche are rich  
and substantiall.

Thys done he procedeth to an  
other questian, whiche is thys.  
Whether purchasyng of landes  
be an vsurarie contracte: yea or  
naye. Wherin he declareth: that  
landes bought for twentie yeres  
purchase: is a lawfull purchase.  
All other purchases bringe vnder  
xx. yeres purchase being plaine v-  
surie on his part which did make  
the purchase: & if the lande be sold

C.ii. aboue

To the reader.

aboue. xx. yeres purchase: vsurie  
is comitted on his side which sel-  
leth the lande. But I do thynke  
verely that there is a greater nu-  
bre of those which are vsurers, of  
the byers, the of the sellers: other-  
wyse it shoulde not be seene, that  
so many men do hoppe wythout  
their landes as do & haue done of  
longe tyme, sence that a certeyne  
kynde of men began to be purcha-  
sers: and agayne we shoulde not  
see, that which nowe al Englāde  
doth both see & feele to the greate  
ruine and decaye of all the whole  
realme so manie come to so greate  
landes: to haue so manie Lorde-  
shyppes that they maye ryde in  
theyr owne grounde, some man  
ten miles, some twentie, some mā  
xxx. or. xl. and no mā hauyng one  
fote of grounde wythin them, v-  
syng theyr tenautes vnder the,  
not



## To the reader.

not lyke bꝛetherne ( whiche haue  
one father wyth them ) but lyke  
bondmen and slaues, oppꝛessynge  
them with reising of rentes, pay-  
inge of fines and incomes: com-  
pelling them to fetch not so much  
as bread and dꝛynke, but at their  
bakehouses, and bꝛuhouses, that  
the poore tenauntes are not able  
to haue one peny before an other.  
They become not onely vnfacia-  
ble purchasers: but also they are  
bakers, bꝛuers, myllers, malt mē,  
coliers, and woodmen, that there  
can not be a peny of gaine, which  
they wyll not fynde out first, and  
licke it from the poore tenauntes  
bearde which taketh al the peine.  
The Turkes and Moꝛes whiche  
are enemies to the faith of Christ  
neuer vsed theyꝝ slaues so vniuer-  
sally, and vncharitably, if they  
woulde be tractable and not stub

To the reader. .

burne to their maister, as these  
halhoundes do crucifie & tormēt  
they? christian and faythfull bre-  
therne. To whom are these pur-  
chases profitable and commodi-  
ous? For soth neither to they? lo-  
uyng and lawfull kyng, nor yet  
to his commons. Although that  
he whiche is louyng to the com-  
mons can no chose but be also lo-  
uyng to his Prince. But these as  
I haue sayed are neither to the  
one nor to the other. Fro whence  
commeth all thys beggerie and  
great barennes amonge the com-  
mons thoroowe out al the kynges  
dominion, but from these cormo-  
rautes which do swalowe al to-  
gyther doune into they? bealies  
whole. What greater tirannie cā  
there be in the whole world, then  
to beholde & see where as a thou-  
sande men had honest lyuynges:  
nowe

To the reader.

nowe one Deuyll to haue all, by-  
ing & selling they: poore tenaūtes  
in oppressing them, and keepyng  
thē bare: as they would bye oren  
and shepe: lest they should growe  
to ryche and be to welthie. Howe  
can vitayles be good chepe either  
in citie or towne, when that these  
go:re bealties wyl be the sellers of  
corne both for breade and drynke:  
& also of fleshe, by their tenaūtes,  
by they: slaues, I shoulde saye:  
whē þ woodmen & colliars shal be  
they: seruantes: Thus muche  
good do the greate purchasers to  
the cōmōs, þ in great plēty they  
make great scarcitie and penury.  
Doth the kinge his maiestie leese  
no thyng by them: yes verily, a  
much greater matters then men  
can well perceyue. His grace lee-  
seth so muche as the poore men in  
tyne of neede woulde wyth all  
C.iiii. they:



## To the reader?

they: hertes gyue: if they were so  
wealthy and ryche as they were  
wont to be whē they were either  
Lordes of their owne ground: or  
els hauing so gentle lande lordes  
that paying their acustomed rent  
they might nor should not be put  
belyde their farmes & groundes,  
neither they them selues nor yet  
their wiues after thē or childre, &  
childernes childre (the landlordes  
at that tyme reioysyng, mooste  
whiche had tenauntes of longest  
continuance) which nowe beinge  
so bare that they be able to gyue  
nothyng at all, nor that other  
whiche hath taken awaye they:  
lyuyng, payinge one peny more  
then they shoulde if they had not,  
naye payinge muche lesse, then if  
they had not bene purchasers at  
all, their greate substaunce nowe  
beinge minished in the byinge of  
landes

To the reader.

lādes. If it be vsurie then to bye  
lāde for eightene yerres purchase:  
what name shal we giue to them  
whiche wyl haue theyr feed men  
in countreys and townes all the  
yere longe: to watche & spie who  
hath neede of money: who is wyl-  
lynge to sell his lande, who be in  
that case and daunger that they  
must needes sell theyr laude, that  
a thynge shall not so sone fal, but  
it is take vp for ten, nine & eighte  
yerres purchase, to saye that they  
wyl giue. xvi. or. xviij. yerres pur-  
chase, except they do perceiue & see  
þ they may make as muche more  
of it, either for the goodnes of the  
ground or in taryng a litle time  
tyll a lease be expired (afterwarde  
beinge worth thys the value of  
that it doth go for at that presēt)  
they wyl be ware of it: they wyl  
not drynke so hotte for scaldynge  
of

To the reader.

of theyr throte. They wyll saye  
vnto me peraduenture. Who  
can lette me to bye as good chepe  
as I maye: the money is myne  
owne: the lande is his: Wherfore  
shall not I bye as good chepe as  
I maye: I wyll not answer the  
wyth these wordes, which Christ  
dyd speake to his children: saying  
loue you one an other, as I loued  
you: which gaue my selfe for you:  
whereby men shall knowe you to  
be my disciples. I wyll not an-  
swere them that they oughte to  
haue a pitifull eye on their bro-  
ther which is in neede. I wyl not  
answer them that they are bounde  
to conside whether the sellynge  
of the lande shall be theyr vtter  
bndoing and impouerishing, yea  
or naye. I wyll not say that they  
oughte and are bounde rather to  
healpe them and lende them also  
sauiug



## To the reader:

(sauing the selues harmles) then  
to bye that whiche shoulde be the  
lyuynge of them and theirs. But  
thys I wyl saye. If they wyl  
rune to the Deuyl who shal stop  
the: If they wyl be damned, who  
can saue them. They wyl say per-  
aduenture to me: that none wyl  
saye as I do, but those whiche be  
vagabondes, knawe, heretikes, &  
suche as neuer come to the honoꝝ  
to were skarlette gounes: or to be  
knyghtes and lordes felowes. I  
answer them agayne that salua-  
tion perteyneth to all men that  
beleue and wil be saued, and that:  
not they whiche haue moſte, but  
whiche do lyue moſte godly: moſt  
quietly wythout damage and  
hurt of their neighbour, are moſt  
accepted before God. If a man  
shoulde stande in the declaration  
of all the euyl which doth sprynge  
furth

To the reader.

further of this dānable synne in al  
cōmune wealthes, in all cities &  
tounes: besyde that no man is a-  
ble to atteyne to the summe ther-  
of: but alwaye shal leaue as much  
unspeakē, as he hath tolde and de-  
clared: what godly mānes eares  
are able to abide to heare & greate  
impietie thereof rehearsed: If it  
were possible by any mānes brai-  
nes to comprehend by writynge  
or other wyse the houghe and mō-  
strous mischief, the greate sea of  
aleuyl, which it doeth cause to o-  
uerflowe the whole worlde.

Wherefore to conclude in fewe  
wordes: hangyng is to sayre & to  
ease a death for them, whiche are  
so abominable traytours both to  
God and man, whiche do robbe &  
kyl not one or twayne by & high  
waye syde, for neede: but sittynge  
at home in theyr cheares banquet-  
tynge



To the reader.

tyng and feastyng, they do robbe  
and vndoo al the world both high  
and lowe. All is fishe wyth them  
that cometh to the net. I woulde  
God euerie realme had a strayte  
lawe for them as certeyn cities  
and townes haue for the corno-  
raunt byrde which destroyeth all  
riuer fishe. Yet would they finde  
holes to escape and auoyd the  
daunger of the lawe: yet woulde  
they be plurers styll, yet woulde  
they be damned who so euer sayth  
naye. For they wyll neuer repent  
and restore agayne their wronge  
gottē ryches. They do perceyue:  
that if they shoulde so do (euerie  
byrde hauyng his fether home a-  
gayne) that then they shoulde be  
leste as naked as my nayle, they  
shoulde not haue a sherte to co-  
uer them wyth, I trust the good  
and godly wyll be herewyth no-  
thyng



To the reader.

thing offended As for the vngodly and those whose consciences are burnt w<sup>th</sup> an hotte yron. I doubt not but they wyl holde them selues content and speake not one worde lesse that men do finde the cloe Prouerbe verified in them, whiche is rubbe an horse on the galle and he wyl winche.

After thys matter our Doctor demaundeth. If a man lendyng his money wyth good wyl wyth out gaynes for certeine tyme: not beinge payed at the tyme pointed but prolonged of to his great hinderaunce: whether that man so lendyng his money, and beinge not payed longe tyme after that it should haue ben: may demaunde of hym, whiche dyd borrowe the sayed money, the interest for the damage & hurte, whiche he hath susteyned in forberyng his money

To the reader.

ney longer tyme: then was his ease for to do, & he demaunde whether it be vsurie, yea or naye.

Whereto he declareth that it is not reason: that for a mans good wyll, he shoulde suffre hurte and that he is bounde to recompence hym for the hurte therby susteyned, and that the lender may demaunde the damage by way of action: no vsurie therein committed. Howbeit bicause euerie man is readie to take occasion of euill by euerie light and smal example: therfore he counsaileth them rather not to demaunde anie suche interest, the for to do it: teachyng them he it is the stedfaster & more sure way to demaunde his owne and not to meddle wyth interest.

This done, where as the Psalmist declareth that same man happye, whiche taketh no gyftes agaynst



To the reader.

gaynst the innocent: maister E.  
pinus taketh occasion of an other  
question to be propounded. Whe-  
ther it be lawefull for a Judge  
(though he be neuer so good and  
ryghtuous) to receyue anie ma-  
ner of gyftes of either of the par-  
ties, whiche are suters before him  
the playntiffe or defendant: or of  
both, either before the cause or cō-  
trouersie be ended or after.

For as muche as a Judge is a  
publike & cōmō minister of iustice  
in a cōmon wealth to see & euerie  
man shall haue his ryght, to see &  
no manne do to his neighbour  
wronge, to see & the poore be not  
oppressed by the rich, but to deme  
& iudge all causes vpryghtly, in-  
differētly, without respect of any  
maner of person, to ende al cōtro-  
uersies, debates & strifes, which  
do often tymes ryle & sprynge vp  
amonge



To the reader.

amonge men, accordyng to equitie and iustice, nothyng in the worlde beinge more enemye, nor greater pestilence to iustice and ryght iudgement, then a Judge to be a greedy and a couetous mā, a man loking after gyftes not content wyth his stipende and salary whiche he doeth receyue for the doing of his office of the cōmune wealth. Therfore he warneth the of theyr Deutie that theyr office is to be vpryght, to leane and cleue to neither partie: to loke a wy neither for frēde nor foe, kisse nor kynne: high or lowe, rich or poore straunger or countrey man: nor yet to receyue any maner of gyftes: on whiche syde so euer it be, neither greate nor small as it is wrytten Deut. xvii. but to wey all causes by the ryghte lyne and balaunce of iustice. He declareth

D. i.

to

To the reader.

to them: that it is theft and robbery for a Judge to take gyftes of any man which is a sueter before hym, not onely because it is a sellynge of iustice, an occasion of wronge iudgement, and a depri-nyng or robbing of the innocent in his iust cause, but also though he be neuer so muche indifferent, though he mynde to do no maner of iniurie for all that he receyued gyftes and rewardes: Yet because it is a great coniecture, & an euyl suspicion of vnryghtuousnesse, because it maketh the sentence to be suspecte: therefore he wylieth Judges for nothinge to take any maner of rewardes: he declareth to them, that the receyuyng of gyftes is counted in the wickednes of them whiche are cursed by the mouth of the Lorde. He declareth furthermore, that the heade

ru=



To the reader.

rulers of commune wealthes, are  
boudē to prouid for Iudges such  
sufficient & honest lyuynge: that  
they shoulde not neede to take a-  
ny maner of rewardes and gistes  
that they maye be able to synde  
them selues and theirs therwyth  
honestly: syth that they do bestow  
their tyme in the commune af-  
fares and busines, sith that they  
cā not both labour for their owne  
familie, and serue the communes  
also, in the office wherunto they  
be called. Thys lesson howe well  
many Iudges and other persons  
whiche are sette to be indifferent  
betwene man and mā, do obserue  
and keepe (I can accuse no man)  
but the tedious and long suites  
of the poore, the short and quicke  
dispatch of the riche, maketh men  
to suspecte that all thynge is not  
accordingly as it ought for to be.

D.ii.

It



To the reader.

It hath bene often tymes sene & perceyued, that the sentence of the poore mannes cause hath ben determined before it hath bene hearde what the poore mā might say and lay for him selfe. I would wishe and desire that all Judges shoulde gyue theyr seruauntes great charge that thei do receiue no maner of gyftes or rewardes and that they their selfe shoulde gyue to them suche wages, & they shoulde not neede to take anie thinge of any man. For all that whiche is gyuen to them: is to obteyne fauoure and friendship in theyr causes: to be good vnto the, to remembre them to theyr masters, whē they be at leasure, whē assueters are gone, when the seruaunte maye boldly speake, then to speake a good worde for them: to healpe to dispatche the: which  
al

To the reader.

all together smelleth not of the best. But some Iudges and other officers hauing great and sufficient liuinges by their offices, haue ben sclaundered (I feare me of the truth) that theyr seruantes and officers vnder the haue had none other wages of the for their seruice, then such hauntages and gaynes as they myghte gette in theyr seruice, of them whiche are sueters, skant hauynge of theyr maisters a good liuerie once in a yere. If thei haue a liueri at their handes, they shall both bye the lynyng and also the gardyng thereof, of theyr owne purse, or els they shoulde were a single cote almost as good neuer a whitte as neuer the better, & yet theyr seruantes in verie fewe yeres do growe to so much wealth, that almost they knowe not them selues. If al this

To the reader.

be true (as I doubt me it is to true) what doth then folowe, but that he whiche myght beste giue, shoulde speede best, Lorde money being the chiefe iudge in his cause whether it be ryght or wronge. I haue hearde also of manie men whiche haue wroughte, yea and boughte them selues into greate mennes seruice: neither for necessitie, nor for the desire to do them anye honeste seruice, nor yet that they myght thereby be either the more godly or iust: but that they myght beare the greater swynge bicause they belonge to great mē in the countrey where they doe dwell, that they might beare and make suche a bragge in the countreis, that no man shoulde once route agaynst them or say blacke to theyr eye what so euer extortion they do. Suche seruauntes though



To the reader.

though they maisters be neuer  
so vprighte & iust, causeth the to  
haue an euil name, to be y<sup>e</sup> repor-  
ted of (as far as men dare speake)  
to they<sup>e</sup> greate dishonour, and to  
the sclaunder of iustice, that a mā  
woulde be loth to haue his cause  
come before the which haue such  
leude seruauntes, gatherynge of  
the conditions of the seruauntes  
the maners and affections of the  
maisters. I haue knowe in other  
countreis some Iudges of suche  
integritie & vprighte iustice that  
they woulde not abyde hym, nor  
heare his cause, which would but  
profer o<sup>r</sup> make mention of anie  
gyftes: but yet they coulde be con-  
tent that they<sup>e</sup> nigh seruauntes  
(whom the sueters knewe well  
ynough) should take for them, al  
that they could catche, and much  
worse the that, like vnto the bare

To the reader.

foted friers of the ordie of Fraun-  
ces, whiche wyth theyr bare han-  
des had rather tutche twentie  
women, then one peny: but wyth  
theyr gloves on theyr handes, or  
els, per alios, as they were wonte  
to saye, by other: yea & into their  
kene if you woulde powre furth  
of bagges bushels of syluer, they  
woulde not throwe it awaye.

O Lorde where is iustice and  
equitie become, whē such corrup-  
tion is in place? Howe cā a iudge  
both be iuste, and also a receyuer  
of gyftes? what man wyl receyue  
a gifte, but to do pleasure againe  
for it, or elles he were vnkynde?  
Gyftes and rewardes haue come  
in so faste to some men in tymes  
paste, that sodenly frō a lowe and  
meane estate, as from a low ebbe,  
they haue rysen and flower by to  
great possessions, to be Lordes fe-  
lowes

## To the reader.

lowes, & what els besyde: Thys  
is to be taken for a proued veritie  
as wel in Englāde as in al other  
nations, that the beste Judges  
haue ben alwaye the poorest and  
of smallest substaunce. The olde  
& auncient Romaines what tyme  
they were rulers alone hauynge  
no rulers or heades ouer them be  
inge honest and ciuile wyse men,  
knowing neither God nor his pro  
mise, toke it for a certeyne argu  
ment of great extortion, of great  
briberie and robberie, when they  
did perceiue a senator or an other  
Judge to growe fatte in ryches,  
to haue and possesse great landes  
and rentes, on cōtrary wyse that  
senator whiche was mooste poore:  
him they had in mooste honour, in  
mooste reputation, hym woulde  
they bringe after his death, with  
all solemnitie, accompanied with  
them



To the reader.

them al the honourable and woꝝ  
shypful personnes of the Citie to  
his graue in token of his ryghtu  
ousnes and iuste seruice to the cō  
mune wealth, they woulde sette  
his image of stone oꝝ brasse wyth  
his name on a pillar in the com  
mune places of the Citie whers  
all resorte shoulde be: they woulde  
bestowe his chyldre to mariages  
and other promotions on the cō  
mune purse and charge of the ci  
tie, that they shoulde not neede  
neither to pill nor poll, nor to do  
vniustly, for to leaue their wife &  
chyldren ryche in great prosperi  
tie and abundaunce of al thynges.  
Thys good indge dyd thynke no  
felicitie to be compared to that,  
for to be remembred after his death  
to haue his image sette vp to be a  
memoriall to his successoures of  
his equitie and good conscience:  
of

## To the reader.

of his indifferēt dealing betwene  
all parties: that he was no pollar  
of the commune wealth: y<sup>e</sup> he dyd  
chuse rather to dye poore with mi-  
nistration of ryghte iustice, then  
to leaue to his posteritie greate  
riches wrongfully gotten and ga-  
thered together wyth the dam-  
mage and hurte of innumerable.  
In fewe wordes lyke wyse as the  
Lorde is a most rightuous iudge  
ouer the quicke and deade, iud-  
gynge all thynges ryghtuously, so  
must they be here in earth, whose  
roume and place they do occupie  
for a time, otherwise they are not  
worthie to be called iudges; but  
robbers & theues. For the name  
of a Iudge is an holy, godly, and  
a heauenly name, the iuste mini-  
stration of whose office is the pre-  
seruation of commune wealthes,  
and otherwyse the vtterly decay,  
and

To the reader.

and turnyng the name of a commune wealth to a commune destruction and vndoing of the bodie whereof they haue the gouernance.

In the ende of the worke as well as in the begynnyng, that the workmongers: those (I say) which do claime saluatiō by their owne workes and ryghtuousnes shall not in thys place at the handes of the Psalmist take anie manner of occasiō, to maynteyne their presumption and glorie of workes, agaynste the honour and glorie of God, bicause that the prophete pronounceth them happie and blessed whiche haue not offended in anie of those vices by hym rehearsed: as who shoulde say that by those deedes and workes they should obteyne their iustification and saluation: therefore



To the reader.

For thys authour maister John  
Epinus declareth þ̄ it was not  
the mynde of the Prophet to de-  
clare in thys Psalm wherby we  
are iustified: but what maner of  
men they be whiche are iustifi-  
ed, what maner of people they be  
which are of his militant church:  
here in earth, and shal be hereaf-  
ter of the church triumphant.  
Whiche thynge no man can per-  
ceyue but by the outwarde wor-  
kes whiche do sprynge furth of  
fayth, whiche workes they do see  
outwardly, whereby they do per-  
ceyue that they be the membres  
of Christe: of the whole bodie of  
the holy and electe church, which  
the selfe same Christ hath bought  
not wyth syluer and golde, but  
wyth shedding of his bloud, not  
in hypocrisie wyth a counterfey-  
ted and a straunge bodie from all  
hu-

To the reader.

humayne nature, but wyth the  
same bodie, whiche was natural  
ly borne into thys worlde of his  
mother. To the whiche Lorde  
commend the gentle reader both  
bodie and soule: that his heauen  
lie grace, maye be alwaye present  
with the: may be all together thy  
teacher and chiefe guyde, that  
thou maist growe to be per  
fecte in al godlines and  
puritie of life to his  
glozie: who be  
praised and  
honoured  
for euer  
and  
euer Amen.

# **[**An exposition on the.xv.

psalme of Dauid made by

maister John Epinus Doctor  
and preacher of the church  
of Hamborowe.

**[**The title.

**[**The psalme of Dauid.

**T**hys Inscription or title  
doth shewe that Dauid is  
y authour of thys psalme,  
whiche psalme is wrytten  
in that kynde of wrytynge: that  
doeth teache a man thys or that  
thyng, as here, by the frutes of  
a true fayth he declareth, whiche  
be those men y are godly in dedde  
which are the people of God: and  
the holy church. Also who shall  
obteyne the heauenly heritage:  
and felicitie of eternall lyfe. It  
doeth not shewe playnely, howe  
or by whiche waye, we are coun-  
ted the church of God: and howe  
we shall obteyne and get euerla-  
sting health: but what maner of  
men



An exposition vpon  
me they be, which of ryght ought  
to be called the people of God: and  
haue of free giste euerlasting life.

¶ The effecte and entent of  
thys psalme.

**T**his psalme declareth, that  
neither hypocrites nor the  
wicked sorte are the people  
of God, bicause that both  
these do lacke fayth. And that nei-  
ther of them shal come to the hea-  
uenly kyngdome, prepared from  
the begynnyng for the electe: bi-  
cause the electe sort beinge by the  
merite of Christe redeemed, rege-  
nerated, or newe borne agayne: &  
also sealed with the seale of the ho-  
ly spirite, do caste of the olde man  
wyth all his dedes bicause they  
do not folowe the fleshe, nor ful-  
fyll the desires thereof. He that  
is borne of God, synneth not. He  
whiche by fayth is counted iuste  
with

The faythful  
do caste of the  
olde man.

the. xlv. Psalme of David.

With God by the fayth in Christ,  
in the feare of the Lorde doeth  
lyue, and alwaye after the com-  
maundementes of God doth rule  
and gouerne his affections, ma-  
ners and conditions.

The disposition and ordze of  
thys Psalme.

**T**hys Psalme conteyneth  
two thynges, þ is to saye.  
A demaunde & an answer.

It is here demaunded who  
be of the church, and who shall  
be saued. To that demaunde an  
answere is made from the spirite  
of God. That they are taken to be  
the people of God and none elles,  
and that they shall be saued and  
none els, whiche do rule and or-  
dize their minde and lyfe after the  
commaundementes of the Lorde.  
In thys psalme, all the preceptes  
and commaundementes are not

Who be the  
people of God

E. i. rehear-



An exposition vpon  
rehearsed: but vnder those which  
be rehearsed & named, al the reste  
are comprehended. And it doeth  
pertain to al the preceptes which  
are cōteyned in the seconde table,  
bicause it teacheth that oure lyfe  
and maners wyth all our affecti-  
ons ought to be framed after the  
commaundementes of the Lorde.

### ¶ Of Justification.

**T**he greatest & moſte harde  
question of the Justifica-  
tion of mā in this Psalme  
is rather touched, then  
made playne and open. Mannes  
reason doth deuise diuers causes  
of iustification. Some men do  
imagen that we are iustified by  
the dedes of our vertues: some by  
the keepyng of the lawe: some by  
the workes of ceremonies & other  
workes of mans traditions. But  
the holy scripture teacheth that  
there

The diuerſe  
opinion of mā  
concernyng iu-  
stification.



the.xv. Psa. of David.

there is but one cause of oure iu-  
stice, that is to saue, the fulfylling  
of the lawe of God teachyng that  
men are iustified before God by  
the perfecte obedience to the lawe  
of God, and that they are cōdem-  
ned for the contrarie, that is, for  
theyr disobedience. For lyke wyse  
as God hath ordeyned the payne  
of death for synne, so hath he also  
giuen for the perfourming of the  
lawe of God the rewarde of lyfe  
euerlastyng. Christe in Mathew  
the nintene chapter, to the yong-  
manne demaundyng of Christe  
what he should do: that he might  
haue euerlastyng lyfe, answered.  
If thou wilt enter into life keepe  
the comaundementes: declaryng  
that the fulfilling & keepyng tho-  
rowly of the commaūdemētes is  
the pryce of eternall lyfe, by the  
whiche fulfyllinge, euerlastyng

Who that kee-  
peth the lawe  
by the lawe is  
iustified, and  
who breaketh  
the lawe, by the  
lawe is cons-  
demned.

C.ii. . felicit.

An exposition vpon  
felicitie is gotten and obteyned.  
**S** Paul also witnesseth that by  
the fulfylling of the lawe mē are  
iustified: saying that the workers  
of the lawe, and not the hearers  
are iustified before the Lorde.

All mē are breas-  
kers and tras-  
gressours of  
the lawe, & ther-  
fore no man  
is iustified by  
the lawe.

But for as much as that man is  
giltie of the breakyng of y whole  
lawe, whiche hath offended in a-  
ny parte thereof, and as James  
sayeth, all men are cursed, whiche  
do not abide stil in all those thin-  
ges, which are writtē in the lawe  
that all men shoulde keepe them:  
it is certeyne and manifest that  
by the obedience of the lawe no  
man can be iustified before God:  
bicause that no man doth fully  
keepe the lawe as he ought to do:  
bicause there is no mā: but either  
by throught or deede hath trasgres-  
sed the lawe of God. The faulte  
whie that no man is iustified by  
the



the. xv. Psal. of Dauid.

the keepyng of the lawe, is of mā  
hym selfe and not of God. For the  
promise whiche was declared to  
the lawe: is vnder a cōdition: be- The promise  
of the lawe is  
conditional.  
inge spoken to them whiche do  
fulfyll the lawe. And therfore the  
promise is not giuen and perfour  
med, excepte the whole lawe be  
hepte and perfourmed. So that  
by thys reason the lawe worketh  
death vnto vs, and becommeth  
the cause of death: whiche was  
gyuen to be the wynnyng & pur-  
chasyng of lyfe. For as muche the  
as no man can fulfyll the lawe, &  
that it is plaine that by the fulfil-  
lyng therof, the iustice of God cā  
not be gotten: Christe hym selfe  
whiche neuer committed offence,  
beinge of his owne nature inno-  
cent, for our sake made hym selfe  
subiect vnto the lawe, and fulfil-  
led the lawe to the vttermost for Christe fulfyl-  
leth the lawe  
for vs all, and  
becometh our  
iustification.

C.iii.

vs,



An exposition vpon  
vs, making his perfect obedience  
and fulfilling of the lawe (which  
he had no neede of) to be ours,  
whiche was made a free gifte, be-  
inge no thanke to the lawe that  
we are iustified. Then by the ful-  
fylling, whiche Christe fulfilled,  
of the law, the world is redeemed:  
the same Christe in that he per-  
fourmed the lawe in all poyntes  
is become the price of our redem-  
ption: and that thyngs whiche  
was to vs, and to the law impos-  
sible: the Lorde did supplie for vs  
in his onely begotten sonne: and  
by hym he fulfilled the iustifica-  
tion of the lawe in vs. As to the  
Roma. viii. transposynge and ta-  
kyng awaye from our selues, and  
from the lawe the benefitte and  
gifte of our redemption: and put-  
ting it onely on Christe. He alone  
& none other is made our iustice:

re-

Roma. viii.

the .xv. Psal. of David

redemption, lyfe & health, because <sup>wherefore is</sup> he hath fulfilled the lawe of God <sup>Christe made</sup> for vs, that nowe wythout hym <sup>our redemptio</sup> mā hath no hope of redemption, of iustice, of eternall felicitie and of health, in whom is all the price of mans saluation, by the whiche price both God and the lawe is satisfied & pleased. He that hath not him, he lacketh the price of his redēption, he lacketh iustice & life, he ~~h~~ by faith taketh holde on him, that mā also in him doth receyue the cause of our reconciliation, & iustification, that is to saye, the fulfillynge of the lawe. For lyke- wyse as by oure disobedience, we are destitute of all hope of health, even so, by the obedience and fulfillynge of the lawe of God, we are deliuered from the losse thereof.

The whiche obedience when that no man coulde performe: Iesu

C.iiii.

Christ



### An exposition vpon

Christ was made obedient for vs  
vnto the death of y<sup>e</sup> crosse, he per-  
fourmed that obedience for vs,  
that by the obedience of one man  
we myghte be reconciled to God,  
we myght be iustified, that lyke-  
wise as by the disobedience of one  
man we fell into the wrath & dis-  
daine of God, into vnrighous-  
nes and perdition: so by the obe-  
dience of one mā Iesu Christ we  
are deliuered from the wrath of  
God, from vnrighousnes and  
perdition. The cause of our iusti-  
fication, by the goodnes of y<sup>e</sup> lorde  
is translated and put away from  
vs and layed on an other person  
whiche is Christe: bicause that he  
hath fulfilled for vs and in oure  
behalfe, the demaundes & requestes  
of the lawe, whose obedience and  
fulfylling hath restored & gyuen  
agayne to vs iustice and lyfe.

These



the. xv. Psal. of David

These sentēces and sayinges:  
that men are iustified by fulfyl-  
lyng of the lawe. And that men  
by y<sup>e</sup> mercie of God thoww Christ  
by the sayth in Christe wythout  
theyr owne merites freely are iu-  
stified: to manie mennes iudge-  
mentes do appeare and seme so cō-  
trarie that the one can not be like  
the other, nor yet can stande both  
together. But trulie they do dif-  
fer nothinge at all: for they do ex-  
presse and sette forth excellently  
the matter of Justification: shew-  
yng the welles & causes of oure  
iustification. They do declare by  
whose wyll and cōmaundement:  
yea, and by what price we are re-  
demed and reconciled agayne to  
God, & also who hath payed thys  
price & by what meanes we maye  
be partakers therof. The cause &  
price of our redemptiō is the ful-  
fyl-

To be iustified  
by the ful-  
fylling of the  
lawe: and to  
be iustified by  
the merites of  
Christe freely  
is al one thing

The cause &  
price of oure  
redemption.

These things  
are conteyned  
in the fulfyll-  
linge of the  
lawe.

An exposition vpon  
fylling of the lawe, for therein is  
set of God the remission of synne,  
iustice and life euerlasting. This  
chiefe and finall cause of the lawe  
Christe hath trasposed vnto hym  
selfe, and he is made that thyng  
whiche the obseruation of the law  
shoulde haue ben.

Therefore both these sayinges  
are true, that we be iustified by  
the lawe, and that we be iustified  
by y<sup>e</sup> mercie of god throughe Christ  
freelie. But where as it speaketh  
of the perfourmaunce of the lawe:  
it is ment of that which is in our  
Lorde Iesu Christe, & not of our  
owne vnperfect and vnsufficient  
perfourmyng and keeping of the  
lawe. Christe onely fulfyllled the  
lawe, and in fulfyllinge of it, he  
payed the price of our redempti-  
on takyng the iustification from  
the lawe vpon his owne selfe.

He



the.xv.Psal.of David.

He hath payed I saye the price  
of our redemption, for them onely  
whiche do beleue in him. Then  
the price of our redemption is re-  
ceyued by fayth in Iesu Chyiste.  
And therfore fayth may well and  
worthely be sayed to iustifie. God  
and his mercie is the first & chiefe  
cause efficiēt of our iustice. Chyist  
is the secōde cause efficient ther-  
of, which cause the Logitians do  
cal the ~~blowing~~ cause. The faith  
of Chyist is the cause instrumen-  
tall or instrument wherby we do  
obteyne iustice. The fulfyllinge  
of the lawe is the cause materiall  
or matter, which done we are iu-  
stified. These causes are so knytte  
together, & they cā not be a sūdre,  
that one lenynge and dependyng  
on the others headpe. Wherefore  
it is not a misse sayed that we are  
iustified by the mercie of God: by  
the

Fayth truly  
iustifieth.

The firste  
cause efficient  
of our iustice.

The seconde  
cause efficient

The cause in-  
strumentall of  
oure iustifica-  
tion.

The cause  
materiall of  
oure iustifica-  
tion.



An exposition vpon  
the perfourming of the lawe th-  
rowe Christe and by fayth. For  
Christ doth iustifie no man wyth-  
out fayth, nor fayth iustifieth w-  
out Christe. By fayeth onely in  
Christe whiche gaue hym selfe to  
be the price of redemption for all  
men that do beleue in him, we are  
reputed iust before god. And thei  
whiche are reputed by fayth iust,  
by the mercie of God thowow the  
merites of Christ and not of their  
owne, thei are reputed and made  
iust. Where thei which by Christ  
his merites are reputed iust, thei  
are iustified by y perfourming of  
the lawe whiche is in Christ. It  
is sayed therefore properly and in  
the owne kinde, that we are iusti-  
fied by the mercie of God, by the  
perfourming of the lawe, and by  
fayth. For al these do go together  
in the perfourminge of the lawe,  
as

the. xv. Psal. of David.

As doth the wil of him which buildeth an house: the workemanship of the carpenter, stone and timbre with the tooles therto belonging go together in the said building. Whē the scripture doeth affirme to vs that Christe is our iustice, alwaye it doth vnderstande thys (that is to saye) whiche Christe hath fulfilled, the law for vs. For the perfect obseruatiō of the lawe is the cause materiall & the cause wout the which not (as the Logicians vse to speake) bicause that wythout this no man can be counted iust before God. Good workes or els the workes of the lawe are not the cause: wythout the which a mā cā not be iustified. For with out these the infantes and yonge children are iustified, & the these whiche hanged on the crosse was iustified. But yet they were not iusti

*A goodly first lioure.*

*Yonge chyldre and the these on the crosse, be iustified wout workes, but not wyth out the obseruation of the lawe.*



An exposition vpon  
iustified wout the perfecte c  
uation and fulfylling of the law  
whiche is the price of our redemp  
tiō: which fulfylling is in Christ.  
When that the scripture doeth  
testifie that we are iustified by  
fayth, it doeth vnderstande thys  
cause, vnder those wordes: that  
God doth impute the merites of  
Christe, of his owne mercie freely  
to them whiche do beleue, & that  
Christe freely doth communicate  
his merites to all them wiche do  
beleue in him. Moyses sayth. Do  
that whiche the lawe commaun  
deth the, and thou shalt lyue.  
Christ preacheth, knowledge and  
confesse thy synne, and beleue in  
me whiche haue satisfied the law  
for the, & haue fulfilled the lawe,  
and thou shalt lyue. In me shalt  
thy life be. In the law thou shalt  
haue no lyfe, bicause thou art not  
able



the.xv. Psa. of Dauid.

to perfourme the requestes  
of the lawe, and so to purchase the  
life which is promised for the kee-  
ping of the lawe. The law coulde  
not perfourme to the that thing  
wherefore it was gyuen: therfore  
I haue remoued it furth of his  
place, and am come my selfe into  
that rourne, that by fayth in me  
you maye receyue blessinge and  
lyfe, whiche were sette before you  
in the lawe. For I am made the  
ende or the fulfylling of the lawe  
to iustification, to all them which  
do beleue, as to the Roma. x. that

The Lorde  
hath take the  
office of the  
lawe on his  
selfe.

Roma. x.

I haue done as muche  
as the lawe can desire: that they  
whiche do beleue may haue those  
thinges in me which the law doth  
require to the iustificatiō of mā.  
There is yet one thyng more  
in thys poynt to be obserued and  
marked, that where as we haue  
sayed

The lawe is  
not abrogated  
altogether,  
but in þe cause  
onely of our  
iustification, &  
wherefore the  
lawe yet doth  
serue.

An exposition vpon  
sayed that Christe hath taken  
to hym selfe the ende of the lawe,  
as touchyng that it should haue  
iustified vs: and giuen to vs lyfe,  
yet the other endes and effectes  
of the lawe, Christe hath not take  
fro the lawe, but hath lefte them  
byll to the lawe, that is to say, to  
shewe our synne to vs, and to be  
a scholeraister: whereby we may  
come to Christe. Those thynges,  
whiche in both the testamentes  
are written of the abrogatynge &  
takynge awaye of the power & au-  
thoritie from the lawe: it is ment  
of the principall and of the fyrste  
cause, for the which the lawe was  
made. For the lawe is take away  
by Christe in that he hath fulfil-  
led and perfourmed it, as concer-  
nyng our iustification, and obtey-  
nyng of lyfe. But as touchynge  
the declaration of synne, the tea-  
ching



the. xv. Psal. of David

ynge and instructynge of vs to  
Christ: & the gouernaunce of our  
outwarde lyfe: it doth remayne &  
abyde styll in his full strength.

Wherefore the Antinomians are  
deceyued out of measure, whiche  
holde a folysh opinion that the  
teaching & monitions of the lawe  
oughte not to be had in the churches.  
For the reason of man of his  
owne propre nature can not see  
how wicked we be: nor yet can per-  
ceiue and vnderstande the wrath  
of God agaynst synne. Wherefore  
the readynge of the lawe is not to  
be refused, but to be kepte styll in  
our churches that in the law: as  
it were in a glasse we may behold  
our wicked and peruerse nature,  
oure vnrighuousnes, and that  
therein we maye learne what for  
to do, & what thynges to flie and  
boied fro, while we be in this life.

These are  
those whiche  
are aduersa-  
ries to the  
lawe.

I. i. For



The lawe of  
God is a lan-  
terne to oure  
lyuyng.

The lawe is  
in his whole  
strēgth to the  
which do not  
beleue.

The spirite of  
god is the stea-  
rer vp of all  
godlines in  
us.

An exposition vpon  
For the lawe of God is a late  
to oure feete, whiche teacheth vs  
howe for to go. By the takynge  
awaye of the lawe we are not set  
at libertie to liue vnholonstly and  
wickedlie after the desire of the  
fleshe: Nor it is abrogated and ta-  
ken awaye from them, whiche do  
not beleue in Christe. For the be-  
leuers (and none other) do receiue  
and put vpon them Christe by  
fayeth: by the whiche fayeth: in  
Christ they do apprehende and re-  
ceyue the fulfillynge and perfour-  
maunce of the lawe: in whō also  
they do receyue the holie goste: by  
whom they are renued and sanc-  
tified. For the spirite of Christe  
doth exitate and steare by newe  
motions of the mynde, and more  
pure affections makinge vs de-  
sirous to embrace godlynes and  
vertue.

the. xv. Psal. of David

What be the motions and affections of the godlie, and what maner a thinge is the studie and desire to do well, and to lyue godly, and what maner of obedience they oughte to gyue to the teaching of the lawe, whiche are reserved and saued by Christ. This Psalme doeth declare & teacheth also what maner of men they be both within and wythout, which shall inhabite the holy mount of the Lowe. It doth not learne vs that we do deserue w good workes eternall lyfe: nor that wyth our workes we do satisfie for our sinne and offences. For the remission or forgyuenes of synne and lyfe euerlastyng, are the giffes of God, not obtained and wonne by workes, bicause that no man shall be proude therof, nor glorie there at, in him selfe. The prophete also

A bryefe declaration of  
Psalme.

Remission of  
our sinne, our  
iustification &  
lyfe euerlastyng  
are the  
giffes of God

A. ii.

doth



## An exposition vpon

Who is the  
church of god

The workes  
of fayth de-  
clare who be  
godly.

doeth shewe that they which are  
godlie and faithfull men in deede,  
are the church of God: and that  
thei and none other shal inhabite  
the euerlasting kingdome of God.  
What maner of me thei be which  
are godlie in deede, he doth shewe  
by the workes of fayth, sayinge  
that those shal be the citisens of  
heauen whiche do entre in wyth-  
out spotte and worke ryghtuous-  
nes.

This Psalme and these senten-  
ces of Paule (whiche folowe) are  
al one. They whiche do lyue after  
the flesh shal die. Also there is no  
condempnation for them, whiche  
are in Christe Jesu. But what  
kynde of men those be, which are  
in Christe, he also declareth, say-  
inge: whiche do not walke after  
the flesh. So the Lorde him selfe  
sayth that the kyngdome of God  
shal

the.xv.Psa.of Dauid.

shall be taken away fro the, which  
do not repent, and shall be gyuen  
to them whiche do byynge furth  
worthie frutes of repentaunce.

Howe those  
textes are to  
be vnderstand  
& take whiche  
do seme to  
make for the  
iustification  
of workes.

These sayinges also of Chyste do  
make for this purpose, saying. E-  
uerie tree whiche byngeth not  
furth good frutes shall be cutte  
downe and throwen into the fire.

Also: not euerie man which sayth  
Lorde Lorde shall entre into the  
kyngdome of heauen: but that  
doth the wyll of my father which  
is in heauen. Also: that God the  
father doth remitte synne to the:  
whiche do forgyue theyr neigh-  
bours faultes: and to them which  
wil not forgiue theyr neighbour,  
that the father wyll not forgyue  
theyr trespasses. These lessons do  
not teache howe we may be iusti-  
fied or by what meanes, but what  
maner of men they be whiche are



An exposition vpon  
iustified and made ryghtuoune,  
to whom the merite of Chyriste is  
imputed & rekened freely for iu-  
stice and rightuousnes sufficient.  
To thys ende and purpose pertei-  
neth the other testimonies of the  
scriptures, which do seme to make  
our workes to be the cause of our  
iustification, or rather the iusti-  
fication it selfe:

**T**he Psalme.

**L**orde what man shall  
dwell in thy tabernacle, or  
who shall rest and abyde in  
thy holy hill.



Moses in Exod. the  
xv. chap. calleth the  
lande of the Jewes,  
the hill of herytage:  
the house of God and  
the sanctuary of the Lord. Wyth  
thys maner of speakyng of Moys-  
es

the. xvi. Psal. of Dauid.

sey, some me are induced and persuaded in them selues to expoude thys place, sayinge that herebye is ment the lande of the Jewes: the externe and outwarde religion and publike wealth of the Israelites. They do say & expoude these wordes, the tabernacle and holy hyll to be spokē figuratlie by a figure caled sinechdoche ( which is when the parte is taken for the hole ) although by these wordes tabernacle and holy hyll: all the lande of Iurie shoulde be ment, where the Lorde ordeyned his religion to be obserued wyth obseruation of a ciuile lyfe. They do referre thys Psalme vnto the corporall & outwarde rewardes of the lawe, makying thys sense and exposition: sayinge, the Jewes: if they do not obey he Lorde: shall for theyr disobedience and wicked

Howe the  
dwellynge in  
the tabernacle  
of the Lorde  
is vnderstand  
of many,



An exposition vpon  
nes suffre many calamities a..o  
miseries: they shall be taken cap-  
tyue and bonde, beinge caryed a-  
wayne to straunge and barbarous  
natiōs, & that all the lande where  
the Lorde dyd founde his religi-  
on, shalbe destroyed & made wast,  
wyth theyr holy temple and reli-  
gion also. But if they do obey and  
fulfyll the commaundementes of  
the Lorde: that then they shall  
dwell quietly & sasse in the lande  
of Iurie: they shall haue theyr re-  
ligion and cōmune wealth styll,  
no man shal hurt them: Thys is  
(saye they) þ is ment by the dwell-  
ling in the holy tabernacle & holy  
hyll of the Lorde.

There is a lyke sayinge in the  
fyfth booke of Moyses called the  
Deutero. and. iiii. chap. sayinge.  
If ye do prouoke the Lorde to an-  
ger: I take heauen and earth to  
wyt:

the.xv. Psa. of Dauid.

lines, that you shall perishe: & that quickly furth of the lande whiche you shall possesse beyonde Iordayne, you shal not dwellōge therein. The Lorde shall put you furth and shall disperse and scatter you abroad one from an other amonge all nations. But for as much as the promises and threatenynge of God are to be taken and vnderstande for mo kyndes of obedience or disobedience then one, and are to be referred to all ages: therefore lykewyse as the Jewes beinge rebels and disobedient to the Lorde: should be cast out of the whole lande of Iurie: euen so they shoulde be cast furth from the verie tabernacle and holy hyll: that is to saye, from the kyngdome of God whiche is spiritual and triumphant.

The tabernacle & the holy hyll,  
as

The tabernacle and the hyll are taken in two senses.



An exposition vpon  
as many other thinges lyke vnto  
these which are spoken in diuers  
places of the prophetes cōcerning  
the religion: the tēple and kyng-  
dome of Israel: are to be expoun-  
ded not onely of the corporal tem-  
ple whiche we do se: and kingdom  
or lande of the Jewes, but also of  
the verie church of God, of the  
kyngdom of God. The Lorde him-  
selfe in Osee the fyrst chap. doeth  
wytnes, that the wicked Jewes  
shall leese not onely theyr tempo-  
rall possessions and promises, but  
also theyr spirituall, sayinge: you  
shall not be my people, nor I wyl  
not be your God. Euerie nation  
and age doth cal and name those  
thynges whiche are present with  
theyr cōmune and vled vocables,  
the whiche thinges beinge chaū-  
ged & altered, they do also chaūge  
the maner of callinge of them, &  
gyue

the.xv.Psa.of David.

ye call them other names. The prophetes in theyr tyme called the church of God the tabernacle: the holy hyll, the holy citie, the people of God, they called Jacob Israel, and Juda. These names because they are now taken away & are no more vled: therefore the christians do vse other vocables more knowen to the, calling the church the kyngdome of God, where as the Jewes called the tabernacle & holy hyll, Israll and Jacob. The wytynges of Moyses almoste altogether, do shadowe to vs spirituall thynges, inspeciallie those whiche are wrytten of the tabernacle, of the tēple, and of the worshippynge of God. The worshippynge of the Lorde was in the tabernacles or tentes frō the tyme of Moyses tyll the tyme of Salomon the kinge. The which Salomon

What was the churche of God called amonge the prophetes, & with what names they dyd vse to cal it, and how it is now amonge the christians.

In what places the Lorde was worshipped frō Moyses tyme tyll Salomon.



An exposition vpon  
mon by the commaundemente of  
the Lorde did builde by a temple  
wherin the Lorde should be wor-  
shipped. So longe as Israel con-  
tinued not in one place: but was  
sometyme here & sometyme there,  
and in diuers daungers and pe-  
rils: so longe (I saye) as they dyd  
warre wyth straunge nations, the  
Lorde was worshipped in the ta-  
bernacle: but after that thei were  
at rest, their enemies betwix partly  
ouercome and subdued, partly  
destroyed, the Lorde was worship-  
ped in the temple honorably, which  
Salomon dyd buylde for hym in  
mount Syon. The prophete in  
this place speakyng of the taber-  
nacle and mount Syon doeth fi-  
gure vnto vs the state of both the  
churches. He compareth & lykeneth  
the militant church to the which  
did dwel in the tabernacle, which  
here

What doeth  
the taberna-  
cle and mount  
Syon signify-  
fis.

the. xvi. Psal. of David.

he do suffre many euils and innumerable wronge, whiche continually wythout takynge of anie truce do wage bataile, with their owne propre naughtie desires & yll affectiōs, agaynst the mistrust and diffidence in the promise of God wyth the worlde, and wyth Sathan.

The militant church.

The triumphant church, that is to saye, whiche hath ouercome the world, the Deuyl and it selfe, wyth al hir yll affections and desires, whiche is departed furth of the tentes of thys worlde and ascended into heauen: He doeth lyken it to Israell, whiche, all his euylles ouercome and paste, hath sincerely without anie trouble or daunger worshypped the Lorde in the mounte Syon, whiche is called the holy hyll, or the hyll of holines, bicause that the Lorde  
whiche

The restituted church.



### An exposition vpon

whiche is holy in deede shoulde be  
worshypped in that place, whiche  
the Lorde did make and dedicate  
for religion, and for his heavenly  
seate, it is called holy, I saye be-  
cause that the holy worde of God  
and the sacred misteries shoulde  
be there shewed and done. The  
whiche holy misteries beinge ta-  
ken furth of that same place, the  
hyl remayneth as all other hylles  
do, nothyng better then they.

Wherefore  
was the mount  
called holy.

Wherefore are  
places named  
holy.

The scriptures do call places ho-  
ly for the holy thynges which are  
there exhibited and done. Euen  
so Hierusalem is called an holy ci-  
tie: Chanaan: is called an holie  
lande. The mount Syon, an ho-  
ly hyl, the tabernacle also holy,  
the place where the Lorde appea-  
red fyrste to Moyses is called also  
holy, yea and the people an holie  
people. So wyth vs the saythfull

men

the. xv. Psa. of Dauid.

It are called holy, although of theyr owne nature they be wicked, bicause that the holy one doth dwell in them, bicause they do embrace the holy worde of God, bicause they do vse the sacramētes, bicause they do cleaue to Christe & to the Lorde by fayeth, bicause that these thynges are holy thynges, therefore by them they are iudged holy. The whiche thynges beinge taken awaye they are wicked and unholy. Some haue turned and translated this worde of the tere (dwell) to be in a straunge place, whiche is not contrarie to the Hebrew terte, for it permit teth & alloweth both translations well ynough, for to declare thys misterie, that godly men in thys world are pilgrims & straungers, and that they haue theyr beinge here, as it were in a wayfarynge

wherefore are  
the faythfull  
called holy.



An exposition vpon  
or in a iourney wythout any  
sion or place to byde in styl, and  
that theyr lyfe here in earth is no  
thyng els but a continuall war  
fare & beinge furth of theyr owne  
countre, as was the lyfe of the  
Jewes whyle they lyued in theyr  
têtes. Although that in thys pre  
sent church (wherin men do leade  
theyr lyfe as it were in tentes in  
a felde) there be many great euils  
and daungerous perils: yet for al  
that so greate is the benfite and  
gyfte therof to be as a wayfaring  
man in thys church or taberna  
cle: that none but suche as be god  
ly and saythfull can obteyne it.  
Therefore the fyrst steppe to come  
to eternall lyfe is to be admitted  
and receyued into thys taberna  
cle or church of the Lorde. The  
seconde is to be taken from thys  
tabernacie into the holy hil of the  
Lorde

The fyrst step  
to eternal life.

The seconde  
step or degree  
to blisse.

the. xv. Psalme of David.

Loꝛde where the blessed do lyue  
wythout any trouble or care fro  
all warring, beinge deliuered fro  
all miserie and captiuitie. Thys  
is merit by the resting in the ho-  
ly hyl. What the mount Syon or  
the holy hil is, I haue declared in  
the seconde and thirde Psalme.

The meaninge of the prophete  
is. Who shall be reputed for the  
people of God: for whom shall the  
possession be: which the Loꝛde gi-  
ueth: who shall obteyne the blisse  
which is promised. He answereth  
and sayeth. He þ entereth in with-  
out spotte, and worketh ryghtu-  
ousnes, that is to saye, whiche re-  
penteth wythall his herte of his  
misse lyfe & by fayth lyueth god-  
ly soberly, honestly & rightuously.

The text.

Who that entereth in  
wythout spotte.

G. i.

To



What it is to  
entre in wyth  
out spotte.

## An exposition vpon

To enter in without spotte, is  
not ment to be wythout synne:  
but by sayeth for to leade an ho-  
neste conuersation of lyfe with-  
out blame or doinge of any hurte  
as nere as a man maye: to keepe  
hym in his calling byright: with  
al diligence, to flee from vice, and  
to embrace vertue. For this word  
(entre in) is a vocable vsed com-  
munely in the company or couer-  
sation of men, not perteynyng to  
the inward innocencie and pure-  
nes.

The text.

¶ And worketh rightu-  
ousnes.

To worke  
rightuousnes

To worke ryghtuousnes is to  
beggyuen to ryghtuous deedes &  
to do and deale ryghtuously: and  
by fayth to do that thinge which  
the Lorde commaundeth, that is  
to flee from euyll and to do good:  
with

the.xv. Psa. of Dauid.

wyth all thy herte: to shon & void  
those thinges which are forbidde,  
& to folowe those thinges whiche  
are commaunded. Where as the  
scripture doeth saye: and call the  
walking in the lawe of God: to be  
innocent of thyne handes: & pure  
in herte: the selfe same thynge is  
to worke ryghtuousnes: and to  
entre in wythout spotte. These  
sentences which do folowe, declare  
what it is to entre in wythout  
spotte, and to worke ryghtuous-  
nes. The Jewes were puffed by  
wyth pride, bicause the Lorde did  
chose them before all other people  
to be his people: bicause the Lorde  
broughte them furth of Egypte,  
bicause he was their bulwarke &  
defence, bicause he did feede them  
louyngly in the deserte, & bicause  
that he encreased them to be so  
greate a people, & they were fea-

These causes  
made the Jewes  
proude,

G.ii.

red



An exposition vpon  
red of many kynges. Also bicause  
they came of Abraham, bicause  
they were of the bloude of the pa  
triarches, bicause in the priesthod  
& excellēcie of their kingdō thei ex  
celled all other, bicause they were  
in leage w<sup>th</sup> the Lorde, bicause the  
Lorde did speake w<sup>th</sup> the, bicause he  
sent his prophetes, & cōmitted to  
the aboue al other his holy speech  
openyng to them his holie miste  
rie, ordeynyng and foundinge a  
monge them his true and perfect  
religion, teachyng them howe to  
gouerne a cōmunaltie w<sup>th</sup> a cō  
mune wealth, by honeste ciuil or  
ders, & suche other lyke benifites  
whiche they receyued at the Lorde  
des hande: they presumed muche  
being not a litle proude for the ob  
seruation of the y<sup>e</sup> ceremonies, &  
outwarde worshyppynge of the  
Lorde. They promised to the sel  
ues

the. xvi. Psal. of David.

ues by thys prerogatiue, saluati-  
on and health, they iudged them-  
selues to be the worthe worship-  
pers of the lord, & that the glorie  
of eternall blisse shoulde pertaine  
to them onely and to none other.  
Whiche folishe persuasiō & vaine  
superstition of the Jewes, the pro-  
phete in thys Psalme doth repre-  
hende and rebuke, sayinge: that  
those are not the tokens of the ve-  
rie people of God whiche they do  
thinke for to be: but cōtrarie wise  
that the people of God are kno-  
wen by the godlines of mynde, &  
pure innocencie of lyfe. Excepte  
a man him selfe be godly disposed  
both in thought and deede: none  
outwarde thyng can make hym  
commendable and acceptable to  
God. For euerie man accordyng  
as he is godly, or otherwys: so  
shal he be accepted or cast of. The

Whereby  
the people of  
God are kno-  
wen.



An exposition vpon  
 sonnes & heyres of God, are those  
 whiche are borne of God. They  
 whiche are borne of bloude, of the  
 wyll of the fleshe and of the wyll  
 of mā, wyth God they are not ta  
 kē for the heyres of God: nor shall  
 rest in the holy byll of the Lorde.  
 Neither for the nobilitie and ex  
 cellencie of kynred or linage: nor  
 yet for anie colour or cloke of reli  
 gion and holines: no man shall be  
 allowed & acceptable or pleasaunt  
 in the face of the Lorde. Saynte  
 James in his first chapter in few  
 wordes declareth that, which the  
 Prophete speaketh in many, say  
 inge. The true and perfecte reli  
 gion is that, which keepeth a mā  
 undefiled, and cleane from the fi  
 thines of the worlde, whiche doth  
 visite the widowes & orphaynes  
 in theyr tribulations and afflicti  
 ons. By these markes! Chyriste at  
 the

These out  
 warde gyftes  
 do not declare  
 vs to be the  
 chyldren of  
 God.

By these mar  
 kes Chyriste

the.xv.Psa.of David.

the later daye of iudgement shal we know his  
 & wyl acknowledge those whiche people, not by  
 are his: sayinge to the Come you shauen crow-  
 and possesse the kyngdome prepa- nes, nor dis-  
 red for you from the begynnyng guised garme-  
 of the world, for in my hūgar, you tes lyke play-  
 haue gyuen me to eate. &c. The ers.  
 mynde of the prophete is: that by  
 innocencie of lyfe and purenes of  
 minde we are acceptable and plea-  
 saunt to the Lorde.

Although the prophete in this place maketh no mētion of fayth,  
 but of good workes onely: yet  
 muste thynke no lesse, but that  
 speaketh of those good workes,  
 whiche do procede from fayth. For  
 what so euer is wrytten of fayth  
 synne. Merely no man can do  
 good. That man doeth good  
 in wythout faythe, nor yet  
 keth ryghtuously. &c. he  
 an vnfaythfull mynde and  
 G.iii. doch

The prophete  
 speaketh of  
 workes whiche  
 do springe  
 of fayth



Workes w  
out fayth.

## An exposition vpon

doth worke or rather couinterfette  
the workes of the lawe. Those men  
whiche in the Gospell sayed that  
they had prophesied, & they had  
caste furth deuyls, that they had  
done many vertues and miracles  
in the name of Christe: Although  
that they dyd boaste them of theyr  
good workes, yet for all that they  
are called the workers of iniqui-  
tie: not & the deede which they did  
was euyl, but bicause it was not  
done of fayth. Also the workes of  
the pharases being in their owne  
kinde good are cōdened of Christ:  
not bicause they were not good,  
but bicause they were done with  
out fayth. Likewise in many pla-  
ces of the prophetes the sacrifices  
in oblations: holy dayes & other  
worshypppynges of the Lorde: are  
not esteemed but cast away: not  
that they be euyl workes, but bi-  
cause

the. x b. Dial. of David

cause thei were not done by faith  
because thei were not agreable to  
the word of god. For euerie thing  
whiche is done by fayth is also al-  
lowed & comended by the worde  
of God. Wherefore that thynge  
can not be good whiche doth dif-  
fer from the worde of God.

All thinge not  
agreable to  
the worde of  
God is euyl.

**T**he texte.

**T**he which speaketh  
veritie in his herte.

To take the veritie & truth  
wyth the tonge, to worke no gyle  
to thy neighbour, to deserue none  
opprobry or rebuke, to hate the  
wicked and to loue those whiche  
are godlie, not to be forsworne,  
but to perfourme þe whiche thou  
doest sweare, to heape the needie  
with thy money wythout vsury,  
and to iudge rightuously, al these  
in them selues are good deedes,  
but



## An exposition vpon

The best wor-  
kes that maye  
be done being  
not done by  
fayth are dis-  
proued of the  
Lorde.

but if thei be done without fayth  
before God thei do leese the name  
of all Goodnes. When that the  
prophete doth say, & they whiche  
do keepe all these, can neuer be re-  
moued nor taken away from the  
tabernacle of God, and from the  
holy hyl of the Lorde: He doth in-  
clude alio w<sup>th</sup> these workes fayth:  
guyng vs to vnderstande that  
he speaketh of those workes which  
are the proceedinges from a true  
fayth, as the workes of fayth. For  
w<sup>th</sup>out fayth it is vnpossible to  
please the lorde or to come to euer  
lastyng blisse. When thou doest  
heare good workes commended &  
prayed in the scripture: beinge  
no mention made of fayth: thou  
muste alway coniecture & i<sup>n</sup>ferre  
verely that by those good workes  
are ment the workes whiche do  
come and springe of fayth.

the. x b. Psal. of David

To speake the veritie, is to speake  
the thinge as it is in deede wout  
gyle or craft, to keepe touch in all  
thi promises & to do al thing faith-  
fully w a true & an vnfeined hert  
To speake the veritie, is to speake  
& to deale like an honest mā, plain-  
ly and openly, without dissimula-  
tion, fraude or gyle, wythout fla-  
terie, wythout all doublenes and  
wyth a good hert. By the lawe of  
God. Veritie and truth is not a-  
lone required in oure wordes and  
promises, but therto also to haue  
a gentle herte, and a pure sinceri-  
tie of myndes annexed & ioyned.  
For the veritie and truth often  
tymes maye be spoken of those  
whiche be craftie and subtyl men:  
yea to the hurte of an other man.  
Therefore the Psalme doth bidde  
vs speake the truth with hert not  
feinedly and wyth a loue not cou-

ter-

The Korde  
doth require  
the inwarde  
purenes of  
hert, as well  
as the out-  
warde.

The wicked  
will speake  
veritie to hurt  
their neigh-  
bours: & that



they may be  
deleued the  
better when  
they do lye &  
speake false  
tales.

**An exposition vpon**  
terfeted. For the wordes of com-  
munication whiche is had wyth  
out any dissimulatiō of any part,  
and wyth a pure herte muste be  
wythout all gyle and craftie. For  
they which be true mē haue that  
in theyr myndes whiche they do  
speake wyth theyr mouthes, they  
doe not geue fayre wordes out-  
warde hauynge a corrupte and a  
craftie mynde.

**The text.**

**He that hath not wro-  
ught gyle with his tōge**

By thys sentence are reprobued  
not only craftie and deceitful peo-  
ple whiche do speake wyth theyr  
tonges, lyes and false tales. But  
also al hypocrites which do teach  
the word of God not wyth a pure  
mynde, whiche do not seeke wyth  
all theyr hertes after the glorie of  
God

Hypocrites  
are here noted  
whiche flatter  
for promoti-  
ons and de-

the.xv. Psa. of Dauid.

God, and health of the church, for  
the whiche the ministerie of the  
worde is instituted and ordeined:  
But to winne the loue & fauoure  
of the people, and seeke after their  
owne comoditie and profites, &  
suche other thynges as wycked  
myndes do vse to hunte after be-  
dye the colour and cloke of vertue  
and godly religion. Thys kynde  
of men wyth theyr mouth doeth  
speake the truth: but wyth their  
hertes they do lye and tel falschod.

Where as oure translatoure  
hath turned and translated thys  
word, to worke gyle and craft. In  
the Hebrue it is writtē: diffamed,  
accused, or backbited. The tonge  
is gyuen as all other membres of  
the bodie, to set furth the glorie of  
God, the profite & wealth of thy  
neighbour, who that doeth vse  
his tonge otherwyle: who that  
doth

ceyue the peo-  
ple wyth their  
false doctrine  
yea and those  
which for pro-  
motions do  
teache the ves-  
tise, denyng  
it in their hert



The office of  
perfecte chari-  
tie towards  
thi neighbour

An exposition vpon  
doeth wyth his tonge backebite  
his neighbour, who that hurteth  
his neyghbours good fame and  
name, shall not rest in the holy hill  
of the Lorde, nor shal dwell in his  
tabernacle. It is þe dutie of pure  
and perfecte charitie to defende  
the good estimation of thy neigh-  
bour: to keepe and mayteine loue  
amonge men, much lesse to suffre  
thy neighbour to be brought out  
of good name by sclaunders and  
diffamations, much lesse to suffre  
any seedes of disorde and debate  
to be sowed and throwen among  
men.

¶ The text.

¶ He that hath not done  
euyl to his neighbour.

That is to saye, he that hath  
dealte iustly and louyngly wyth  
his neighbour, whiche hath hurt

the. xvi. Psal. of David.

or hindered his neighbour in no-  
thyng, but wyth good turnes  
hath holpen him to the best of his  
power.

Our neighbour is called eue-  
rie mā wythout exceptiō bicause  
we are all the creatures beinge  
the handiworke and made of one  
God, begot of one father, bicause  
we are set in one felowshyppe in  
thys worlde, as it were in one cō-  
mune wealth, wherein one man  
hath neede of the others healpe,  
and counsell. Christe doth call the  
neighboures whiche haue neede  
one of the others ayde and healpe  
Not only our friendes and them  
whiche we do loue: but also oure  
enemies muste be taken to be our  
neighbours, bicause that we are  
also cōmaunded to loue them by  
precepte and expresse commaunde-  
ment.

Who is our  
neighbour.

Wherefore  
must we call  
oure enemies  
oure neigh-  
bours.



An exposition vpon

¶ The text.

¶ Nor hath not receiued  
and admitted any oppro-  
brie & sclander agaynste  
his neighbour.

Lykewyle as good and goodly  
men do couet to haue their owne  
good fame and name whole wyth-  
out any maner of sclander among  
good men: euen so they do defende  
þ good name of their neighbour  
in theyr absence, nor wyl suffre  
their good fame to be minished w  
any sinister reporte, they wyl not  
gyue their eares, nor herke to the  
voices of sclanderous, and backe-  
biting personnes, they can not su-  
ffre them. Not to receyue the op-  
probrie agaynst theyr neighbour,  
is not to suffre nor abyde, nor be  
contente wyth any thyng that  
shal be spokē agaynst their neigh-  
bours

What is to  
say, not to re-  
ceyue oppro-  
brie agaynste  
th<sup>e</sup> neigh-  
bour.

the. xv. Psalme of David.

hours honeste. They do offende,  
both he that doeth sclaunder and  
he also which doth gyue eare and  
harkeneth to his sclaunderouse  
wordes. For there is neither of  
them good, they be both cleane cō  
trarie to godly loue, and perfecte  
charitie, which we do owe to our  
neighbour, the one in speakynge  
euyl, the other in hearyng of him  
wyth delyte therat.

¶ The texte.

¶ The wicked is brou-  
ghte to naughte in his  
syght. Those whiche do  
fear hym, he doeth glo-  
rifie.

That is to saye, a godly man  
doth not regard, nay, doth esteeme  
hym as nothyng, whiche is a dis-  
piser of God and his neighbour:

H. i.

al

A godly man  
ought not to  
heare his neigh-  
bours spoken  
yl of



## An exposition vpon

Riches & high  
estimation in  
this worlde  
ought not to  
be regarded in  
vngodlines:  
nor the poore  
dispiſed, whi-  
che do lyue &  
feare the lorde

The godly &  
wicked are  
cleane contra-  
rie: therefore  
they can not  
be together  
wythout dis-  
simulation.

although he be neuer so excellent  
and passe all other neuer so much  
in wysedome, in byrth, in glorie,  
and lordshippes, in riches & other  
suche gaye thynges whiche for-  
tune vseth to gyue. On the other  
syde þe mā which feareth the lorde  
hym he doeth louyngly embrace:  
he hath hym in good estimation:  
he vseth hym reuerētly, although  
in this world, he be neuer so poore,  
neuer so lowe and base of bloud,  
be he neuer so muche an obiecte,  
bicause he doth loue, and reueren-  
seth God in hym, lyke wyse as in  
the wycked he dyd deteste and ab-  
horre synne, and so Sathan the  
deuyl. God neuer would that the  
godly should be toynded in amitie  
and friendship wyth the vn-  
godly. In the primitiue and fyrst  
age of men, God dyd commaunde  
and forbidde that the chyldren of

the

the.xv. Psa. of Dauid.

the godly shoulde keepe company  
with the chyl dren of men, that is  
to saye, wyth those men, whiche  
are al together giuen and addic-  
ted to thys world. Also the Lorde  
dyd warne the Jewes from the  
company and cōuersation of the  
gentiles. The apostles did forbid  
vs that we shoulde not say to the  
whiche are deceyuers of men, so  
muche as God speede, neither to  
haue any maner of cōpany wyth  
the wicked: bicause there can be  
no good felowshippe betwene the  
godly and the vngodly, no good  
mache of ryghtuousnes, and vn-  
ryghtuousnes together: no felow  
shyppe of lyght and darkenes, no  
cōcorde nor loue betwene Chyiste  
and Beliall, nor no maner of con-  
sent betwene the temple of God  
and Idols. They be ryght contra-  
rie the one to the other, vertue

H.ii.

and

What is met  
by the chyl dre  
of men in the  
scripture.

The godly is  
forbidden to  
keepe cōpany  
with the wic-  
ked.



Those men  
whiche can  
make them fel-  
lows after all  
colours, are  
much worse  
then the man-  
ifest enemies  
of Christ.

An exposition vpon  
and vice, he that loueth the one,  
can not chose but hate the other.  
Here I woulde desire al chyrstian  
men to marke and see: howe those  
men whiche can turne them into  
mofaciōs, then euer coulde Pro-  
theus might, whiche can worke &  
serue for the place that they be in,  
for all seasons, all maners of men,  
al affections, whiche wyl be fami-  
liar and friendes wyth all kynde  
of men (they care not wyth whō)  
howe vaine they be, I saye: howe  
greate liars: howe farre from the  
truth: and finally howe farre fro  
the kyngdome of God and from  
his holy byll they be. The godly  
here in thys worlde, and al in one  
commune wealth muste lyue a-  
monge the vngodly, therfore they  
can not cleane eschewe and flee  
the cōpanie of the wicked. More-  
ouer it shal not be lawfull for the  
god

the.xv. Psal. of David.

godly sort to thrust furth of their  
abydnynges the vngodly and wic  
ked. If so be, they be after a ci-  
uill maner of facion good and  
honeste, and not blasphemous a-  
gaynst God, priuate men, whiche  
haue none authoritie to punishe  
must suffre and beare wyth their  
wickednes. But for to beare such  
loue vnto them, or to gyue to the  
such honor, as though we should  
seme to allowe & be content wyth  
their wickednes: that is not comie-  
ly, that is not meete for a christi-  
an and a godly herte. Therefore  
the prophete dyd speake expressely,  
saying that the good men haue &  
do count wicked dispisers of God  
and of theyr neighbour: to be in  
their sight as nothing. Although  
that for a publike honestie and a  
good tranquillitie or quietnes in a  
commune wealth: the vertuous

The euyl wyll  
alway do wel  
amonge the  
good.

Shewe no fa-  
miliaritie, nor  
loue to the  
wicked lest  
thou appeare  
to allowe and  
comende their  
wickednes.



## An exposition vpon

fort do meddle or haue to do with  
the wicked after a ciuil manner of  
trade & conuersation: yet in their  
hertes, there is nothyng more  
detestable, more vile, and filthie  
then the wicked are to them: yea  
though they do weare **S**karlet:  
though they be deckt wyth golde  
and precious stones, bicause the  
godly doth knowe them to be the  
enemies of **C**hriste, the vile and  
molte wretched slaues of the **D**e-  
uyl, of **S**athan, & the verie baite  
of hell. The godly man doeth not  
iudge and deeme of men by theyr  
outwarde person and behauour:  
but by their inwarde godlines &  
vertue, or by their rightuousnes,  
whiche is from the herte: and con-  
trarie. Therefore he dispiseth the  
wycked men, though they be cled  
wyth purple, & loueth the godly,  
yea though they be al to ragged.

The godly do  
iudge by the  
inwarde part  
and not by the  
externe & out-  
warde.

the. xv. Psal. of Dauid.

for those which be good men and  
fear the Lorde, they are not one-  
ly precious in the eye of godly mē  
but also the vertuous men do ho-  
nour and glorifie them: that is to  
saye, they do loue them, they do re-  
uerence them, they healpe them,  
& do for the those thynges, which  
perteyne to their estimation, dig-  
nitie, and profite.

what it is to  
glorifie the  
godly.

Although that is sufficiently  
manifeste and made open (as I  
thynke) by the exposition and de-  
claration of thys verse, that the  
godly and christian men oughte  
not in any wyse, lyue & keepe cō-  
panie, nor to haue any manner of  
familiar conuersation wyth the  
wicked (those I saye) whiche do  
lyue wickedly which do resist the  
worde of God: yet, forasmuche as  
I do see, yea those men whiche  
woulde seme to be godly in deede:

H.iiii.

that



An exposition vpon  
that they do call and bidde open-  
ly to their feastes, to their marri-  
age, banquetynge, and into their  
dayly cōueriation, and company,  
not onely to receyue and admitte  
suche as are the enemies of God,  
but also to seeke after, and to la-  
bour for their loue & friendshippe  
to make friendes to them to be in  
their fauoure, and that to theyr  
owne great dammage and hurte  
of theyr health, to the damnation  
of theyr soules. I thought it ther-  
fore both meete, conuenient and  
necessari in this place, some thing  
to speake and adde to our exposi-  
tion: concernynge the argument  
and matter: howe that the godly  
ought not to keepe cōpanie wyth  
the wicked, that by that meanes  
they maye the soner be broughte  
from theyr wycked purpose, and  
I in so doing maye discharge my  
consci

Lette not the  
godly in any  
wise companie  
wyth the wic-  
ked

the. x b. Psal. of David

conscience and worke health vnto  
me. All godly men ought to shun  
and boyed the conuersation, com-  
pany and resorte of the wicked no  
lesse then Sathan hym selfe, whō  
they do knowe to be aduersaries  
vnto the worde of God, to be let-  
ters and hinderers of the setting  
furth of the true religiō of Christ  
obscurers & darkeners (as muche  
as lyeth in them) of the glorie of  
God, & verie enemies to all those  
thynges, whiche do pertyne to  
oure health & saluation. For they  
whiche do keepe companie wyth  
the aduersaries of Christe, & ene-  
mies of oure true christian religi-  
on, they do synne agaynst the open  
and manifest worde of God, they  
do differre from the examples of  
al godly and vertuous men, they  
do worke agaynst reason, agaynst  
the mynde of al wise men, against  
natu



An exposition vpon  
naturall honestie, yea agaynst na-  
ture her selfe, they do more hurte  
by theyr examples, then the wyc-  
ked w<sup>th</sup> all their wickednes myght  
do, and become the occasion to ma-  
ny other, of eternall and endeles  
sorowes. Excepte that suche men  
by repentaunce do amende these  
faultes: they shal heape vp to the  
their owne destructiō, and at the  
laste purchase eternall dammati-  
on. Thys is not so lyghte a mat-  
ter as many men do thynke it to  
be. When the accompt & rekenyng  
shalbe made & giuen vp hereafter  
to the Lorde: then they whiche do  
make them selues so wise, bicause  
that vnder any coloure of religi-  
on they haue bene familiar wyth  
the wicked, shal see, and perceyue  
howe greate a sinne it is, to haue  
their felowshyppe and to keepe cō-  
pany wyth them. There is no so-

The cause  
wherefore the  
godly shoulde  
absteyne from  
wicked com-  
pany.

the. x b. Psal. of Dauid

be and honeste brayne, but knoweth that it is an houghe offence to do anie thyng agaynst the worde of God. But they whiche do keepe companie wyth the wicked, do offende and transgresse against the manifest worde of god. For the scripture doth forbid and condemne al suche maner of felowschyppe, as by the scriptures following shalbe declared.

Paule to the Thessalon. the. ii. ii. Thessa. iii.  
Epist. and iii. Chap. If any man doe not obey oure worde by thys our epistle: marke hym well, and company not wyth hym that he maye be confounded. And the. ii. to the Corin. & vi. Chap. ii. Corin. vi. Beare you no yoke wyth the vnbeliefe: go you furth from the myddest of them, be you seperated from them sayeth the Lorde, and touch none vncleane: and I wyl take you vp.  
Also



## An exposition vpon

1. Cor. v.

Also the fyrst, Cor. v. If any man whiche is called a brother: be a whoremonger, a man gyuen to couetousnes, a worshypper of Images, a brawler & a chidar, a dronkarde, a thiefe, with such you shal not so muche as once eate meate

Ecclesiasticus  
xix. ix.

Ecclesiasticus  
xxi.

And Ecclesiasticus sayeth in the nyynth Chapter. With wyse and prudent men haue you to do, and let iuste men be thy gesses, at thy table. Also Ecclesiasticus. xxi. Receyue not into thine house an vn godly, and gyue to the wicked no thinge: forbid to gyue him bread.

Roma. xvi.

Paule to the Ro. xvi. I do praye you brytherne take heede and beware of them, which do make dissention and sclaunders againste the doctrine which you haue learned: keepe you from them. And to

Titus. iii

Titus the thyrde. Vloped and shonne the cōpany of an heretike after

the. xv. Psa. of David.

after once or twise warning. The Math. xviii.

Lozde alio in Mathe. xviii. sheweth vs þæt such personnes ought to be to vs as Ethnikes and publicans. Saint Iohn in his secōde Epistle sayeth. If a man comne to you and brynge not thys doctrine wryth hym, that is to saye, the apostolicall doctrine, receyue hym not in to your houses, nor once salute hym. For who þæt doth say to him, so much as god speede: is partaker of his yll workes. Beholde I do giue you warning before: bicause you should not be cōfounded in the daye of the Lozde.

These testimonies of the scriptures do prohibite and forbid not onely the conuersation and company of the wicked men, but also they do make the godly guiltie of other mennes faultes & synnes, whose company they do vse: shewing



For what  
cause was the  
company of the  
wicked forbid  
den.

An exposition vpon  
wyng to vs two necessary & profit-  
table causes: wherefore thys was  
commaunded. The fyrste cause is  
that the wycked, being expelled &  
put furth of the company of the  
godly, maye take shame: & so tho-  
rowe shame be brought to repen-  
taunce and amendement. The se-  
conde cause is, & the godly should  
take none infection thoroowe the  
cōuersation of the wicked. For as  
saynt Paule doth warne and coun-  
sell vs by a certeyne verse of Ape-  
tander: saying, euyll communica-  
tion doth corrupte & marre good  
maners. And wyckednes doeth  
creepe as a caker gnawing round  
about as it goeth hurtynge and  
brynnyng foule corruption ther-  
to. And lykewyse as he that doth  
touche pyche, is arayed and defi-  
led therewith, the pyche cleuyng  
to hym, and also as the prouerbe  
doth

the.xv. Psa. of Dauid.

doth teach vs, they muste needes  
learne to halte which dwell with  
the Deuyl, euen so they do degen  
der frō goodnes and waxe worse  
whiche do keepe cōpany wyth the  
whiche are vngodly.

Solomon in all maner of wyse  
dome did passe and excel all other  
kynges, yet for al that by the com  
pany and conuersation of wicked  
wyues, he was brought into the  
detestable vice of Idolatrie. So  
much hurte may the conuersati-  
on of euyl people do, wherefore  
the godly all that they can, must  
forsake and flee there frō: if they  
wyl keepe them vndefiled. Al-  
though that our myndes were so  
stronge, stedfast, and surely stabli  
shed in godlines and knowledge  
of God, that the company of them  
coude not doe vs any maner of  
hurte: yet for these causes we  
ought



The commaundment of the  
Lorde may be  
blered wyth  
no cloke.

Josaphat is  
rebuked for  
panyng wyth  
Achab. Para.  
xix.

An exposition vpon  
ought not to be cōuersaunt wth  
them: nor to contracte any ma-  
ner of amitie wyth them, bicause  
the Lorde commaundeth the con-  
trarie, that we shall not do so, to  
the entent that we be not come  
giltie of the synne of the wyched,  
wyth whom we do acquaynt our  
selues: and so to brynge vpon vs  
by our owne faulte the greuouse  
vengeaunce of the wrath of the  
Lorde. That the lorde is nothing  
pleased: naye greatly displeased,  
that the godly shoulde keepe com-  
pany wyth the wicked: the Pro-  
phet Jehu beareth witnes, which  
dyd rebuke Josaphat the good &  
godly kynge, bicause that wicked  
Achab (whiche was enemye to the  
Lorde and he were friendes toge-  
ther, and bicause ꝑ he dyd healpe  
that wicked man: the seconde of  
Paralipo. xix. Also the Lorde dyd  
Strike

the.xv.Psa.of Dauid.

stryke good kyng Iosaphat with  
great losse of good men, bicause  
that he was in leage with wicked  
Ochozias.ii.Paral.xx. All godly  
men alwaye haue voyded them  
selues from the cōpany of the wic  
ked, iudgynge that such conuersa  
tion shoulde displease the Lorde  
highly. The Jewes beinge lear  
ned and taughte by the miserie &  
miserable calamitie, and captiui  
tie of Babilon: what a greuous  
matt<sup>r</sup> it is not to obey the lorde:  
howe sore the Lorde doth punish  
and plage the disobedience to his  
worde: when they were returned  
and came agayne into the lande  
of Jewrie, considerynge wyth the  
selues & weighing in their minde  
what an intollerable delict and  
offence it was to vse that cōpany  
which was forbydde, they did put  
awaye their wyues, whiche were

J.i.

straun-



An exposition vpon  
straungers, whom they dyd loue  
exceedingly wel, frō them, chosing  
rather to putte and sende awaye  
both theyꝝ wyues and chyldren,  
then against the worde of God to  
keepe them company, the first Es-  
dras. vi. xii.

Esdras. xi. xii.

Dauid in this Psalmie amōge  
the chiefe benifites & ornamētes  
whiche the godly hath, doeth re-  
ken thys to be the principal: that  
they shall dwell in the tabernacle  
of the Lorde, and that they shall  
rest in the holy hill, and that in  
theyꝝ sighte the wicked are dispi-  
sed. Truly it is the chiefe prayse  
that anie godly mā can haue, nay  
he can haue no greater, then that  
he can hertely confesse the Lorde  
in all thynges, not to passe or re-  
garde the iudgemente of men, to  
forsake & cast of the conuersation  
and company of the wicked.

Thys

the. xv. Psalme of Dauid.

Thys veritie and truth, a christian cōfession and knowledging of God doth require. He that neglecteth thys, he doth go backe frō his promise, he doth not professe y religion of Christe as he ought to do: naye, he doeth dishoneste thys religiō which agaynst the worde of God is friende wyth the wicked, preferring the loue and amitie of the vngodly before the precepte of God. Thus dyd Dauid best hym selfe of the knowledge of God and of his worde, reioysying that alwaye he despised the loue and fauour of them, whiche were vngodly: although he did it with great perill and daunger. & that he would alway continue in that mynde as by these wordes in the xxvi. Psalme appeareth: sayinge, I haue not sit in companie wyth men, whiche are full of lyes, and

Dauid dyd  
holte that he  
absented him  
selfe from the  
wicked.

Al.ii.

fal-



An exposition vpon  
falshod: and wyth them which do  
worke vnrighuousnes, I wyll  
not entre in. I haue hated the co  
gregation of the wicked, & wyth  
the vngodly I wil not sit downe.  
I wyl washe my handes amonge  
them, whiche are innocent, and  
so wyll I go to thyne alter, O  
Lorde. By these wordes of reioy  
synge what doth Dauid elles de  
clare & shewe: but that it is both  
execrable and wicked, to be famili  
arly & friendly conuersaunt with  
the vngodly, to talke wyth them,  
to seeke for their loue and fauour  
and to delite in their company.

Good Lorde howe shal they ex  
cuse them selues, what shal or ca  
these false euangelical personnes  
ley for them selues before God a  
gaynst the worde of God which is  
so manifest agaynst the exemples  
of so many godly men, whiche for  
Iucre

the.xv. Psal. of Dauid

lucre & their owne carnal wealth  
in thys great tribulation and af-  
fliction, or rather in so hounge and  
cruell persecution of the church  
do hunt after the loue & fanoure  
of the moſte wicked ſorte of Car-  
dinals, biſhoppes, and other high  
prelates: yea monkes, chancours &  
friars, not ſo muche as ſir John &  
ſir Willia, wyth the poore Requi-  
em priettes, vnto the verie dreg-  
ges and moſte vileſt and ſtinkyng  
ſorte of the popiſhe kyngdome of  
Antechriſte, omitted & neglected:  
If they wyl make thys excuſe for  
them ſelues: ſayinge, that they do  
no harme and are good men them  
ſelues. I wyl anſwere to them a-  
gaine & ſay. If they be good men:  
wherefore do not they obey, to the  
worde of God: wherefore do they  
lyue in the wicked felowſhippe of  
the vngodly: for what cauſe do

I.iii. they

Agaynſt falſe  
Goſpell preas-  
chers whiche  
do flatter w  
the vice of me



An exposition vpon  
they(as well as the other) fauour  
and mainteyne pharisaicall and  
popishe superstitiōs: finally why  
do they wyth the aduersaries of  
God, allowe, stablish and cōfirme  
the cruel tirannie of the Romish  
Antechriste? It is not ynough to  
say with wordes, that they do em  
brace vertue and godlines, & not  
to folow, or rather in their deedes  
openly to denie it. Merely it is ne  
cessarie that our wordes & deedes  
be accordynge to our mynde, and  
our mynde wyth our wordes and  
deedes all one: so that our mynde  
do not differ frō the lyuely worde  
of God. There be many papistes  
whiche when they be at feastes &  
bankettes, when they do cōme w  
these men or those men, whō they  
do know to loue the Gospel of the  
lorde: outwardly cā shewe a fayre  
face, and wyth a gaye loke can co  
uer

Against those  
whiche are clo  
ked papistes.

the.xb. Psal. of Dauid

uer & hide their deuellish thoughtes and myndes layed vp in the deepe stinkinge dongelle of their stomakes. But when the matter of our religion, of our saluation, of ecclesiastical ministracion, and ministers, moſte godly ordeyned and instituted: of the right vſe of the goodes of the church, of the popiſhe Synony to be redreſſed, of gyuyng of the ordres of the church to the which are meete & able to receyue them: of the reformation of the vicious luyng of the clergie, with other bolde and whoriſhe facions of them: is earnestly communed of, for a reformation: then do they ſtande by and bend their ſelues directly againſt the worde of God (whereunto all thinges ought to giue place) then do they alledge againſt the worde of God their moſte wicked & dam-



## An exposition vpon

What allegations do the  
papistes vse  
agaynst the  
worde of god

noble bowes, their othes whiche  
they haue taken, their liberties,  
franchises, priuileges, the graun-  
tes of Emperours and kynges,  
the decrees of counsels, the ordi-  
nances of theyr Elders, the pro-  
cesses whiche haue passe in iudge-  
mentes, customes, olde facions,  
the decrees of the commune law,  
but what decrees? Those truely  
whiche do make a serue for their  
purpose, to the mayntenaunce of  
their Papisticall libertie of their  
vniuste gaynes & lucre, not those  
wherby the ministers of y church  
were well gouerned and ruled in  
the olde time & yet myghte be, w  
suche other Popishe & mostrous  
objections for the defence of theyr  
wyckednes. And when they be a-  
shamed to beholde and see theyr  
shameful abhominacion so mani-  
feste that all the worlde doeth per-  
ceyue

the. x b. Psal. of David

ceyue it, then they do make as though they were sorry for it, they do lament it wyth counterfeited syghes, they do wyshe and desire that there myghte be a good redyes for suche thynges as are a misse. The which, though they do desire in deede, yet the selfe same desire doeth declare, that they be vngenerous & wicked hypocrites, bicause that the worde of God is of more authoritie then the decrees of counsels, whiche decrees are cleane wypte awaye & made boyed, when they be agaynste the sacred & holy doctrine of the lorde. Wherefore then do they alledge, ley for them, and cloke theyr wickednes, wyth the authorities of counsels? All popishe decrees and canons they do allowe & comende but those whiche are the decrees of Christe and his apostles, they  
can



## An exposition vpon

cā not abide to heare once named.  
What auayleth to be prolix and  
longe in rehearfall of all theyꝝ po  
pery, of al theyꝝ craftie iudgeling.  
They are nothyng els but clokes  
& colours, wherwyth gladly they  
would deceiue & begile y<sup>e</sup> church.  
I do bequeth them to the selues,  
lette them playe the craftie mar  
chauntes as longe as the liste.

This I am sure of, y<sup>e</sup> in the whole  
popishe couent there is not one  
from the highest to the lowest, w  
whō a godly man wythout offēce  
and disp<sup>l</sup>eaſure of the Lorde, can  
be conuersaunt and keepe compa  
ny, bicause they are aduersaries  
to Christe to his veritie and ordi  
naūces, they are enemies mortall  
vnto his church, bicause they be  
nothyng better then bealy bea  
stes, spendyng and cōsumyng the  
patrimony & goodes of y<sup>e</sup> church  
in

the. x b. Psal. of David

in all kynde of ydlenes and abho-  
minable fylthines of lyfe, wyth  
sworde, wyth fyer, wyth gebbet,  
wyth racke, with al kynde of tira-  
ny, defendyng that the goodes of  
the church shoulde not be distri-  
buted accordyng to the true vse  
wherefore they were ordeyned &  
gyuen. Tell me nowe thou false  
euāgelical mā what so euer thou  
art, wyth what cōscience or right  
canst thou be in amitie and loue  
with a papist which is the enemy  
both of God and man: howe canst  
thou keepe him cōpany & offende  
not: wyth what cloke canst thou  
illude and put awaye the testimo-  
nies of the scriptures and exem-  
ples of other godly men: what ex-  
cuse canst y make to God, whiche  
is a rightuous iudge, whiche kno-  
weth the hertes of all men & iud-  
geth ryghtuously: Wo shal be to  
the

After thys fas-  
tion hath the  
popishe army  
triumphed in  
Englande a-  
gaynst God &  
his church me-  
nynges.



**Anerposition vpon**  
the. Thy part & portion shalbe w  
the wycked Popishe Hypocrites,  
which dost leane & beare thy selfe  
on a staffe of reede as the prophet  
sayth which shall go thorowe thy  
hande, and confounde the, & thou  
shalt haue thy worthy rewarde.

Under the col-  
our of ciuili-  
tie and good  
behauour they  
will cloke their  
wickednes cal-  
ling it good  
maner.

Where, be which do colour and  
paynt theyr wicked conuersation  
wyth the coloure of honeste ciuili-  
tie and good maner: sayinge, that  
it is good maner to shewe reue-  
rence and to gyue honoure to the  
though they be vngodly: yea, and  
they were the enemyes of Christ.  
Some do cloke it wyth cōsanguini-  
tie and nighnes of bloude, al-  
ledgyng theyr kynred. Some do  
dreame on the great profites and  
benifites, whiche they haue recey-  
ued at theyr handes before tyme.  
And finally howe many can you  
fynde, I praye you, of these godly  
despo

the.xv.Psa.of Dauid.

despoſed, whiche cā not fynde one  
hole or other to eſcape out of,  
whiche can not fynde one thynge  
or other to mittigate and ſwage  
theyꝝ offences: if thei do perceiue  
ꝑ they are not able to make theyꝝ  
matter good: But what do they  
els, then manifeſt and make open  
theyꝝ owne impietie, beinge no  
leſſe the impietie and wyckednes  
to preferre good maners and fa-  
cions of men beſore the comman-  
dement of God: But theſe godly  
men: I woulde that they woulde  
tel me: for what cauſe. Chriſte dyd  
inſtitute and orde in the church,  
the payne of excommunication.  
By what authoritie & lawe durſt  
Paule be ſo bolde to gyue ꝑ man  
to the Deuyl, which was founde  
giltie of fornication: wherefore  
ſhoulde he caſte and expulſe hym  
furth of the company of the godly  
men

Wherefore ex-  
communication  
was ordeyned

1. Cor. v.



An exposition vpon  
men, if it had ben lawefull for the  
to be conuerſaunt and familiar  
wyth the wycked and vngodly?  
What was in Paule his mynde  
to comaund the Corinthes that  
they ſhoulde not mixte the ſelues  
nor take any meate w<sup>th</sup> a whozemō  
ger, with a man gyuen to coue-  
tousnes, wyth an Image wor-  
ſhypper: wyth a brawler, wyth a  
dronkarde and ſuche other kinde,  
of men, whiche not repentynge do  
ſtande ſtyll in theyr ſynne againſt  
the preceptes & commaūdemētes  
of the Lorde, and yet for all that  
wyl be called bretherne.

Yet thou wylte ſay peraduen-  
ture, that the Popiſhe prieſtes,  
monkes, chanons, biſhoppes and  
other lyke of that affinitie be not  
brethern But thou art deceiued.  
For they wyl be called Chriſtian  
men: yea, they woulde appeare  
to

the. xv. Psa. of Dauid.

to mens eyes double christen men  
so religious, so holy that it is not  
possible more. They do feyne them  
selues to be the pillars of the church.  
They must they needes be com  
prehended & cōteyned within the  
līmites of the name of bretherne,  
and so called bretherne. And for  
asmuche as they be christian men  
and wyllynge to appeare before  
mennes eyes none otherwyle: it  
doth pertainē to vs to gyue iudge  
mēt of them, to dīyue them furth  
of the companie of the godly, & to  
flee theyr cōuersation as longe as  
theyr maners, liues & teachinges  
be euyl and cōtrary to the worde  
of God. Lette the friendes of the  
vngodly, inuent, feyne, ymagin,  
thinke & deuise what coloure and  
pretēce that they cā to cloke their  
wickednes wyth: thys one thinge  
I am sure of, that they which are  
ioyned



An exposition vpon  
ioyned in amitie wyth such deue-  
lish and curled people, which do  
giue any maner of honour to the,  
whiche do gyue the highe places,  
seates, and vpperhande to them,  
whiche haue them I saye in any  
maner of estimation: that for so  
doynge they can make none ex-  
cuse to the Lorde, & wyll or maye  
be allowed, bicause they do and  
worke of a sette purpose, for the  
nonce, and wyllingly agaynste  
God, and his commaundemente,  
they do participate the synnes of  
other men. Wherfore except they  
do repent, although they do seme  
outwardly vertuous and godly:  
yet shal they perish as wel as the  
manifest & open workers of euyl.  
Suche as are well apayed wyth  
the company of the wycked, they  
do make a lyghte thyng of the cō-  
tempt of the Lorde, as thoughe it  
were

the.xv. Psa. of Dauid.

were a trifull or a verie smal matter: or els they would not delite so much in the conuersation of that cursed generation of the papistes as they do: wherefore they shall not reste in the hyll of the Lorde: nor shall dwell in his tabernacle.

What do we speake of the testimonies of the scriptures? The verie naturall reason of man doeth muche disalow and improue the couersation of such vngenerous, vngedly, and maliciously disposed people: oure natural reason doth affirme these also to be the enemies of God and of Christe, high treason workers to the church of God, haters & dispisers of al godlines and of the health of oure soules, whiche do seeke to be acquainted and familiar with the wicked bicause thei do ioyne them selues to them, and so holde by, confort,

¶.i.

ayde

Naturall reason teacheth vs to boyed the company of the wicked.



## An exposition vpon

ayde, and strength them, whiche  
are the manifest open enemies of  
God and Christ: the cruel instru-  
mentes of the Deuyll, furious,  
madde; and raging enemies of  
the church the plague & pestilence  
of our health, persecutours of all  
vertue, mockers and scoffers of al  
godlines, which are so far gone be-  
yonde al shame, & they doubt not  
openly to resist the worde and or-  
dinaunces of God, lyuyng as all  
men maye see in all abomination  
of lyfe. The naturall loue and fa-  
uoure that we do beare to our pa-  
rentes and to our countrey doth  
detest and abhorre the company of  
those men, whiche haue done any  
foule displeasure to them, or haue  
wroughte any maner of hurte to  
the countrey, by what reason then  
can a godly and vertuous man  
abpde the syghte (muchel lesse the  
compa

A goodly fir-  
mitude pro-  
uincing by a lesse  
that whiche  
is more.

the.xv. Psalme of David.

company) of those men, which with  
opprobrious wordes do burdene  
and lade downe the worde of God  
the Gospell of Christe, whiche do  
hyndre it as muche as is in them  
fro doinge of profite to the flocke  
of Christe, whiche do alway lye in  
watche to hurte the health of the  
churche: whiche do detest and ob-  
horre the louers and friendes of  
God and of Christe, worse then a-  
ny dogge or snake: whiche in open  
contempt of the Lorde do wallowe  
like swine in al kinde of mischefe.  
Thou shalt be of God, and al god-  
ly men as muche praysed for kee-  
pyng company wyth such maner  
of people: as if thou haddest kepte  
company w<sup>th</sup> the Devils good grace  
him selfe, whose gallat capitaines  
and souldiers they be. There can  
be nothyng thoughte more vn-  
lust, more vile, then to company  
A.ii. thy



An exposition vpon  
thy selfe wyth suche as be the ad-  
uersaries of our Lorde and soue-  
reigne sauour Iesu Christ, of his  
church, and to haue them in any  
maner of estimation, whiche do  
not regarde oure christian religi-  
on, whiche do loeth the obedience &  
keepyng of the preceptes and com-  
maundementes of the Lorde. The  
wyse men of the gentils thought  
it meete to loue and fauour their  
friendes, so longe as they touched  
not the altare (þ is to say) so longe  
as their Gods whō they worship-  
ped were not dishonoured ther-  
by, preferring their bayne religiō  
(suche as it was) before all maner  
of friendshippe of men. The chri-  
stian men are muche worse, more  
wicked then the gentils, which cā  
fynde in theyr hert to loue and fa-  
uour them, whiche are open ene-  
mies to Christe, and his religion,  
which

The infidels  
preferred their  
religiō before  
all friendship.

the. xvi. Psal. of David

whiche can fynde in theyr hert to  
playe the hypocrates wyth the wic  
ked and open stynkyng papistes,  
colouryng & clokyng theyr dete=  
stable impietie & traitorie against  
God. To conclude the whole mat  
ter in fewe wordes, suche men as  
wyl playe on both the handes are  
not worthy to be called christians.

If thou doest go thys waye to **Objection.**  
worke (you wyl say to me) the you  
shal make Christ not to be Christ,  
nor to be rekened amonge the chri  
stians: you shall dyspue also Paule  
furth of the churche. For both of  
them were conuersaunt amonge  
the wicked. The Euangelistes do  
testifie that Christe dyd eate and  
drynke wyth the Phariseis: and  
that he hearde the Phariseis ob=  
iecte against hym, sayinge that he  
was a friende of the publicans &  
synners. Saynt Paule also spea=  
k iii. kyng



An exposition vpon  
 kinge of him selfe, sayed y<sup>e</sup> he was  
 made all thyng to all maner of  
 men: to the weake, weake, to the  
 Jewes: as a Jewe, to the gentils,  
 whiche were wythout a lawe, as  
 a gentil wout a lawe. Wherfore  
 may not we do as Christe and his  
 Apostle Paule dyd. To thys ca-  
 uillation I do answere, that nei-  
 ther Christe nor Paule dyd keepe  
 any cōpany with them that were  
 obstinate and stubburne wycked.  
 When thei were amonge the wic-  
 ked, thei knewe wel y<sup>e</sup> they should  
 wyne some of them to God. As  
 Paule declared merueilous well,  
 sayinge, that he was to al men af-  
 ter al theyr faciōs: not to bewray  
 and betray the christian religion,  
 not to creepe into the bosome and  
 fauour of the impenitent and de-  
 sperate sorte: for his owe profite,  
 (as many euāgelical b:ethern vse  
 for

Wherfore did  
 Christe and  
 his apostles  
 keepe compa-  
 ny wyth the  
 wicked, and  
 what sorte of  
 wicked they  
 were.

the.xv. Psal. of David

for to do ) but that he myghte do  
some good amonze them, that he  
myghte wyne some of them a-  
gayne, & so caule the to be saued.

Which of al these things do those  
whiche be the friendes of the Pa-  
pistes: as Christ and his Apostles  
dyd: When dyd they at any time  
go about earnestly to bynge the  
fro their popery to professe Christ  
I wyl not saye all that I thynke:  
They dare not be so bolde as once  
to mewe or open theyr lippes to  
confesse & openly knowlodge that  
thyng, whiche they do thynke:  
nay, for feare of their displeasure,  
for feare lest their boke, whiche  
they do fische wyth al shoulde come  
emptie away: they be glad and di-  
liget to say, as the wicked do say:  
they do holde the wycked bp with  
yea and naye. These flatterers w  
the wicked do alledge Christ and

he compareth  
the conuersati-  
on of those  
whiche wyl  
cōpanie wyth  
the wicked pa-  
pistes, w the  
conuersation  
of Christ and  
his apostles  
w the wicked  
together, whe-  
ther boeth  
their conuersa-  
tions were to  
on ende and  
effecte, yea or  
naye.

h.iii. his



An exposition vpon  
his Apostles for the litle to their  
honestie. Christe and his Apo-  
stles kept company with synners  
and transgressours of his wyl, to  
the entent that he myghte erecte,  
buyld vpon, & encrease his church.  
These hunters after promotions  
do betraye & destroye the church,  
they do nourish in their comune  
wealthes al mischief and wicked-  
nes: they do gyue courage to the  
enemies of the Gospel, to persist &  
stande fast in theyr deuellishe pur-  
pose and vncleane kynde of lyfe.

Hunters after  
promotions.

If the popish  
had not bea-  
rers: they  
woulde haue  
on this tyme  
ben more gen-  
tle and tame.

If the Popery had not suche pa-  
trones, defenders, & conforters, it  
woulde remitte and sinke downe  
some thinge their abominable im-  
pietie: and fro theyr great licenci-  
ous maner of liuyng they woulde  
shewe the selues outwardly some  
thyng more honest and godly.  
But now when that they do see  
that

the. r b. Psal. of Dauid

that great men do fauour them,  
& are glad to seeke for their friend  
ship, and some other to gette pro=  
motions & fat benefices at theyr  
hādes, thei do tempze and harden  
their stomakes w<sup>th</sup> Steele agaynste  
Christe the Lorde, agaynste his  
church: they do beare them selues  
bolde on the fauour and healde of  
theyr friendes agaynste God and  
man. If that the church be anie  
thyng bounde and beholdyng to  
the friendes and fauourers of the  
Popishe secte: truly it is behol=  
dyng for nothyng els, naye, for  
nothyng so muche, as that they  
be the cause, wherefore the papi=  
stes do persist & continue so stub=  
burnly in their impietie and mis=  
cheuous contempte of God and  
mā. For thys good deede & turne  
that they do to the church: let the  
appeare before Christe, whiche is  
iudge



## An exposition vpon

iudge of the dead & of the quicke,  
let them proue, if they cā deceyue  
and begile hym with any of their  
pretēsed holmes, wyth any colour  
of ciuilitie or honest facion, wyth  
any cloke of keepyng the commune  
wealth in an vnitie or conuorde &  
loue, from sedition and tumultes  
as they do vse to bleare the com-  
munes eye (yes and a degre high-  
er) to couer theyr impietie & wy-  
kednes of minde, to ley a cloke s<sup>h</sup>d  
the rayne, as the Proverbe spea-  
keth. Thys matter is so playne &  
open to all mennes eyes, that it  
needeth me not to stande any lon-  
gar therein: But I do exhorte w<sup>th</sup>  
all my herte: & for the loue of God  
do moste earnestly praye and be-  
seche the godly sorte to boved and  
shunne the cōpany of the wycked  
that they do not fall into the han-  
des and displeasure of the lyuyng  
God

Under thys  
coloure, to  
keepe the com-  
mune wealth  
from sedition  
the Papistes  
haue holden  
vp their pope  
ey and idola-  
trie, and that  
of longe tyme

the. x v. Psal. of David

God: whiche wyl be auenged of  
they? impietie & vngodlines, both  
of the one, and of the other, that  
they be not, I say, made worse by  
the acquayntaunce and conuersa  
tion of the wicked, that they take  
none infection of them. For lyke  
wyle as the commune diseases &  
sicknes of the body do poyson and  
infecte other bodies by touchyng  
or being ouer nere vnto them: as  
the pox by drynkyng, and to nye  
lyng one bodie to an other, the  
plage of the pestilence by takinge  
ayre and the breath of him, which  
is infect: the leprosie by the cōuer  
sation w the leprose personnes, is  
gottē: euen so the infection of the  
minde, by familiar & friēdly cōuer  
satiō doeth creepe as it were into  
the hertes of thē which be cleane,  
and poysoneth that whiche was  
pure and without al manner of cor  
rup



**A**n exposition vpon  
ruption. Suche people, as we do  
cōpany and acquaynt our selues  
wyth al: suche do we growe vnto,  
and as the greke verse gyueth vs  
warnyng: saying. Euyll cōpany if  
thou dost vse: godlines wyl the re  
fuse. For likewyse agayne, as it is  
impossible that the virginitie of  
a chaste and honest mayden, being  
conuersaunt in places of ill and  
naughtie resort, wyth strōpettes  
and harlottes, shoulde not be the  
worse thereby, nor nothyng defile  
d: euen so it is vnpossible, that  
a godly mā in deede can delyte in  
the company of the wycked, hym  
selfe beinge neuer the worse man.  
The poyson of vngodlynnes is so  
subtile, that it creepeth into a mā  
or he beware, much soner then a  
ny corporal disease from one body  
into an other. What merueyle is  
it, if it be so: for as muche as Sa  
than

the. xv. Psa. of David.

than is so diligent to laye his fyre  
brandes, and red burnynge coles  
together to kyndle & set on flame  
the deadly poyson, which he hath  
instilled into oure hertes, ma-  
kyng vs more hotte then any co-  
les to all kynde of mischiese. Lette  
thys be sufficiently spcke for this  
tyme ( I praye the ) þ thou maist  
take heede and beware of the com-  
pany of the wicked.

¶ The texte.

**Hē that sweareth euyl &  
doth not chaunge.**

To sweare and not to deceyue:  
is to perfourme w a good fayth,  
all that thou haste by thyne othe  
promised. The greeke & the latin  
version differeth muche from the  
Hebrue. For the Hebrue in the  
place of thys worde, in latin cal-  
led proximus, whiche is in Eng-  
lish



An exposition vpon  
lish, a neighbour, hath this word,  
malum, & is to say, ill. The which  
difference cometh by the reason  
that often tyme one worde of the  
Hebrues in wrytyng is much lyke  
vnto an other. For both these wor  
des in wrytyng and in the nūbre  
of letters to the Hebrues hath no  
maner of differēce, sauyng one li  
tle title or poynt: this worde, Ra,  
being as much to say, as euil, & Re  
signifyng a neighbour, a friende  
a felowe. Wherefore an entrepre  
ter or an expositor maye some be  
deceyued in thys place: excepte  
that some of the Hebrue booke,  
when this translatour lyued had  
Ra for Re, which is most lykest to  
be true. I do thynke & thys tran  
slation, diuers expositours & tra  
slators haue not vled for two cau  
ses. The one bicause it semeth to  
haue a certeyne absurditie in it,  
to

the. x b. Wm. of Dauid.

to swere euyl & to keepe an othe  
in an yll thyng, the other cause,  
thyng that the pryncers in  
they? prynces dyd sayle & printed  
one thyng for an other. But fo-  
lowe whiche thou wilt, either the  
Hebrue maner of speakinge or the  
latin phrase, it maketh no matter  
whiche thou dost folowe. For if the  
writing of y Hebrue in this word  
be expounded after the mynde of  
the holy scripture, boeth lessons  
shalbe al one, being no differēce be-  
twene the Hebrue worde & the la-  
tin, but y the Hebrues do speake  
more playnely, more openly then  
the latins: Declarynge howe and  
after what maner othes are to be  
kepte and obserued, and whether  
it is necessarie that othes be kept,  
whē that he that maketh the oth  
shall receyue thereby disprofite,  
losse, and hurte. We do not swere  
onely.



# An exposition vpon

When we do  
swere our oth  
is made to  
God.

onely to man, but also we make  
our othes to God: therefore the  
Hebrue speaketh of al othes gene-  
rally, both of thē which are made  
to God, as wel as them, which we  
do to man.

In thys place, thys worde ma-  
lū whiche is euyl doth not signi-  
fie that whiche is before god vn-  
rightuous & vniust, or that thing  
whiche is forbiddē by the lawe of  
god: but it signifieth that thyng  
whiche bringeth by any manner of  
waye, disprofite to hym that swe-  
reth, the whiche disprofite mē vñ  
communely to cal euyl. As Ecclē-  
xlv. The Lorde maketh peace &  
createth yll. And Hieremie. iiii. I  
wyl byryge euyl from the mouth  
& greate heuines. And Amos. iii.  
There shal be no euyl in the cite  
whiche the Lorde hath not made.

The Prophete in this Psalme  
doeth

Howe thys  
word euyl is to  
be take in the  
Scripture:  
When we say  
the Lorde dōd  
make euyl  
Ecclē. xlv.

Jeremie. iiii.

Amos. iii.

the. xv. Psa. of Dauid.

doth discusse thys question of ma-  
kyng of othes, beinge the hardest  
and that whiche hath most diffi-  
cultie of all questions whiche do  
perteyne to thys matter, that is  
to saye: whether a man be boude  
to keepe & perfourme that thyng  
whych he hath sworne to: al-  
though it be hurtfull and vnpro-  
fitable to hym selfe, whiche dyd  
swere: yea or nay. He doth affirme  
that no mā by any meanes ought  
to bryake his othe, yea in those  
thynges, wherein a man shall re-  
ceiue damage and hurt, so that  
the hurte and dysprofite be not so  
great but that it maye be borne, &  
tollerable. Bicause þ many que-  
stions haue ben moued cōcerning  
the makinge of Othes: therefore  
briefely (as I maye) I wyll speake  
some thinge of them in this place,  
to satisfie and informe the con-

Whether a  
man is bound  
to keepe his  
othe, if it be as  
gaynst his pro-  
fite.



An exposition vpon  
sciences of men therein.

These be the questions which  
do folowe.

**T**he fyrst question.

Whether it be lawefull, & stan-  
ding with the lawe of God to put  
a man to his oth, and the man to  
swere for anie maner of cause.

The seconde

Whether a man be bounde to  
keepe his othe: if it be prejudiciall  
to hym selfe.

The thirde.

Whether an Othe whiche is  
made, the name of God not being  
added thereto doeth bynde hym  
whiche doth make the othe, yea or  
naye?

The fourth.

Whether we be bounde of ne-  
cessitie to keepe all othes that we  
do make, yea or naye.

The fiste.

Whether

the.xv.Psa.of Dauid.

Whether that all men wyth  
out erception be bounde to keepe  
their othes once made.

**T**he solution of the first  
question.

The controuersies which are  
so doubtfull, and that by witness-  
ses they can not be made an ende  
of, the Lorde commaundeth to  
searche furth the trueth by put-  
tyng of men to theyr othes, and  
so to finishe theyr debate & strife  
in, Exod. xxi. By thys precepte  
the Lorde doeth not onely admit  
& require the maner of sweryng,  
as a thyng necessarie and expedi-  
ent in all courtes: but he doth al-  
so allowe & commende the maner  
of deposyng on a boke or sweryng  
(as they vse to call it) whiche hath  
ben vsed in necessarie causes, even  
from the begynnynge in all ages.  
For it was the custome from the

Exod. xxi.

Othes have  
ben taken fro  
the beginning

L.ii. first



An exposition vpon  
fyrst begynnynge to confirme and  
ratifie their bargaines, theyr by-  
inges and sellynge, theyr leages  
of amitie & loue, and also to ende  
al causes, debates and strifes, by  
a certayne maner of swerynge. The  
historie shall beare witnesse. For  
in the tyme of Abraham all mat-  
ters that were of any value, were  
ended by an oth. The Lorde com-  
maunded the magistrates to put  
men to their othes for y finishing  
of debates, gyuing power both to  
take and for to examyn the othes  
of them, whom they had before  
them. Therfore all that is writte  
in the lawes accordynge to good  
reason, concernynge the gyuyng  
& takynge of othes by the, whiche  
haue power and authoritie, on co  
science, it oughte to be obserued &  
kepte. For God hym selfe takynge  
and makynge an oth by hym selfe:

the. xvi. Psal. of Dauid

dyd confirme his promises, which God confirme  
he dyd make to y<sup>e</sup> fathers. Christ, med his prom  
Moyles, the Prophetes, and the ise with an  
Apostles dyd often tymes vse to othe.  
swere in cōfirmation of their doc  
trine. The angels openynge the  
secretes of thynges., whiche were  
to come did swere, bicause the peo  
ple shoulde beleue those reuelati  
ons to be true, that they woulde  
come to passe as they had decla  
red. Daniell. xii. Apo. x. The pa  
triarthes dyd exacte othes of me,  
and sweare also they selues to o  
ther againe. Abraham caused the  
suarde of his house for to swere  
that he shoulde not take a wife for  
his sonne furth from amonge the  
Cananistes. Gene. xxi. Abrahā  
fyrst & Isaac after hym, dyd make  
their leages wyth Abimeleche, cō  
firmynge it wyth an oth. Gene. xi.  
xxvi. The Patriarche Jacob cau  
L.iii. sed

Daniel. xii.  
Apocal. x.



An exposition vpon  
sed his sonne Iosephe to swere,  
that when he shoulde go furth of  
Egypt, he shoulde take and carie  
his bodie thence also wyth hym.  
Gene xlvj. David dyd wyth an  
othe ratifie and cōfirme the leage  
whiche he made wyth Jonatha  
the sonne of Saul, the firste booke  
of the kynges and.rr.Chap. Also  
the Lorde commaūdeth that we  
shoulde make oure othes in his  
name and none other. Deut. vi.  
x. Exod. xxiii. and Psal. lxiij. wit-  
nesseth that they are commended  
whiche do take in their othe God  
for witnes. Hereby it is manifeste  
that in good, honeste, necessarie &  
profitable causes, mē may be put  
to theyr othe, and they the selues  
swear not hurtynge theyr consci-  
ces. To take and make an othe, of  
it selfe is not vnlawefull. Yea to  
swere in iuste causes, takynge of  
god

Deut vi  
Exod. xxiii.  
Psal. lxiij.

the.xv. Psal. of Dauid

God to witnes, it is a worshyppe  
and honoure to the Lorde, to take  
the Lorde as a iuste iudge, which  
doeth loue all equitie and iustice,  
whiche doeth beholde and see all  
thyng, for to be witnesse in the  
cause. Lykewyse as it is dishonour  
and dispite to the Lorde, to take  
wytnes on any other goddes: so  
it is, to his honour and prayse to  
be taken to be sworne by, and an  
othe to be made in his name in a  
iust cause. It can not be vnlawe  
full, that whiche the Lorde hym  
selfe dyd make and ordeyne to be  
required of men. That cā not be  
but exceding good, wherof Christ  
his Angels, the Prophetes, Apo-  
stles, and holy patriarches left to  
vs examples for to folow, thende  
wherof is honeste profitable, and  
necessarie in thys life. But where  
as Christe in Mathewe the .v.

What is it to  
take the Lorde  
to witnes.



## An exposition vpon

Howe are the  
wordes of  
Christ to be vn-  
derstande.  
Mat. v. which  
is agaynst swe-  
rynge.

Chap. doth commaunde vs, that  
we shall sweare in no wyse: it is to  
be vnderstande of these commune  
othes and swerynges, which men  
vse to sweare wythout neede, ne-  
cessitie or commaundement: swe-  
ryng and staryng at euery worde  
lyke men whiche are mad, frātike  
and beside them selues, dishonou-  
ring highly the name of the lorde  
haupng his maiestie in smal reue-  
reñce or none. Those othes are pro-  
hibited of Christe, whiche are not  
requisite to be had in the cōmune  
and familiar speach amonge men  
whē thei do vse to talke together,  
without the which othes al their  
communications maye be ended  
wyth yea yea. A naye nay. What  
so euer is more then our playne as-  
sertion or denyall, in our priuate  
talkyng one wyth an other: it cō-  
meth of euyl sayth the Lorde, and  
ther

the. x v. Psal. of David

therefore he doeth forbidde it. To take an othe to the honoure and glozy of the lorde & profite of thy neighbour in honest, iuste, profitable and necessary causes, it is lawfull and godly: if it were not godly and lawefull, then Christe hym selfe, his Angelles, Apostles, Prophetes and Patriarches shoulde be sayd to haue done euyl in that they dyd sweare in profitable, necessary and honest causes: whiche were very wickedly spoken.

Christ doth not take away the authoritie, nor breaketh the ciuile lawes and orders concerning the exactyng and takyng of othes, he doeth not make a newe lawe, he doeth enterpretate and expounde the olde lawe. He doth condemne, bayne, idle, rashe, vnprofitable, & not necessary othes. And thys is no newe thyng. For such maner  
of

When is sw  
eryng forbidde



## An exposition vpon

of Swerynge hath bene alway, yea  
amonge the olde and auncient fa-  
thers, forbid, improued & abhor-  
red. As in the. xvi. &. xvii. Chap.  
of Iesu Syrache it is manifest &  
playne to see. The Jewes at that  
tyme whē Christ was borne, were  
of that opinion and presumption,  
that all maner of othes, if they  
were not made in the names of  
idolles and straunge goddes were  
lawefull and wythout offence, so  
that in theyr swerynge they dyd  
not forswere them selues, and so  
fal into periurie, whiche was syn  
& none other, as they dyd thinke.  
The whiche opinion Christe dyd  
improue and refute, teachyng vs  
that al othes which are made not  
of necessitie and compulsion are  
wicked and vnlawful, bicause the  
glozy of god is blemished therby,  
which cōmaundeth, y we shoulde  
not

Of this opi-  
nion are all  
our cōmune  
swersers.

the. x b. Psal. of David

not take his name in vayne. Deut. v. Deut. v.  
tero. v. The teachynge & doctrine  
of Christe maye not be layed a-  
gaynste the lawe of God gyuen  
furth by Moyses, nor yet against  
honeste ciuile ordinaunces: but a-  
gainst the false opinion of the Je-  
wes, whiche dyd thynke the abu-  
sying and takynge of the name of  
God in vayne, to be no synne, per-  
suadynge also to them selues that  
God was not dishonoured nor di-  
pleased, if they dyd sweare by the  
creatures. Christe in the. v. chap.  
of Mathewe doeth expounde the  
lawe of god, he doeth not abolishe  
and take it cleane awaye. Where-  
fore the Catabaptistes do rage fo-  
lishly and madly in studiynge in  
the contrary parte: holdyng opini-  
on that no othe ought or can be ex-  
acted & taken of any man for any  
cause, without offences and hurt  
of



**An exposition vpon**  
of cōscience: for asmuch as by that  
we haue before declared: it is eu-  
dent that men waye be putte to  
theyr othes and also swere with a  
good conscience in profitable and  
necessarie thinges. To declare the  
trueth by an othe as often as the  
trueth otherwyle can not be kno-  
wen, is neuer offence. To be for-  
sworne, alwaye is synne, whether  
it be the othe, beinge compulled,  
or els volūtary. The Lorde doeth  
forbidde and punisheth all othes  
wrongfully made, whiche is per-  
iurie. As for necessarie othes in  
tyme of neede, he doeth not prohi-  
bite. Therefore theyr doctrine  
which teache þ an othe can in no  
case, be either exacted or made w-  
out synne, is deuелиshe, blasphe-  
mous, wicked and deadly: bicause  
that in so sayinge it doeth repre-  
hende and accuse God and Iesu  
Christe

**Beware of  
perjurie.**

the.xv. Psa. of David.

Christ with his Angels, of synne,  
for they dyd sweare. They do make  
Christ a lyar, which sayed that he  
came not to breake the lawe, but  
to fulfyll it. The law doth requie  
and commaundeth othes to be ex  
acted of men, for the settynge men  
together in vnitie for the dissol  
uyng and endynge of doubtfull  
matters hangynge in controuer  
sie before iudges. That doctrine  
of them, doeth make Christe hym  
selfe to be an enemye of God and  
an vndoer of the commune weal  
thes, whiche doth take awaye the  
lawes, which the Lorde did make  
to the conseruation and maintei  
naunce of the felowship and god  
ly vnitie of men, & maynteynaunce  
of ciuile orders made and institu  
ted for a good and godly purpose.

¶ As touchynge the seconde  
and thirde question thys is  
my

The lawe of  
god requireth  
othes: Christe  
doeth not  
breake the  
lawe of God.  
Ergo Christe  
breaketh not  
the ordre of  
othes.



An exposition vpon  
my mynde and iudgement.

Christe commaundeth that all  
our wordes and communication  
shall be, yea yea, naye naye. He  
doth also require of vs in thinges  
which are lawfull alway to keepe  
oure promise, howe so euer it be  
made. It foloweth then & he wyl  
not haue & thynge broken: which  
was promised & confirmed wyth  
an othe. All oure communication  
ought to be firme, stable, and cer-  
teyne: muche more euery laweful  
othe oughte to be kept vnbroken.  
We are the sonnes and chyldren  
of God. Likewise as God oure fa-  
ther is, in all his promises, sayth-  
full and true: so it becommeth vs  
which are his chyldren to be in al  
oure sayinges and deedes, be it by  
othe, or otherwyle, iuste and true.  
Euery othe that we do make, in  
whose name so euer it be, be it in  
the

the. xv. Psa. of Dauid.

the name of god or any of his creatures, it muste not be broken.

Christe in Mat. xiii. doeth reprehende the Pharasies, bicause they did make a distinction and a difference betwene othe and othe for his names sake (by the whiche name of god men bled to sweare) saying that this othe ought to be obserued & kept, & othe ought not, as the thinges whereby they did sweare, were esteemed and had in price. Othes oughte to be iudged and regarded accordynge as they be honest and profitable, not after the names whereby they are taken and made. That thing which is profitable muste be denyed by that whiche is honeste: for other wyse it can not be profitable, except it be also ioyned and annexed to honestie. If it be lawefull and honest, & thynge which is trowed

Nothinge profitable: whiche is not honeste.



## An exposition vpon

or promised by oth, that same oth  
so made and taken muste be kept.  
It maketh no matter by what  
thyng the othe is made. For the  
glory of god is neuer polluted and  
stained, but by the breaking ther-  
of: as often as thou doest not per-  
forme that thyng, whereto by  
thyne othe thou hast bounde the-  
or whē that thyng is false, which  
thou hast sworn to be true. To  
breake othes made in lawfull and  
honest thinges: no age, no yet the  
Ethnikes were not so blyude, but  
they thoughte it highe sacralege.  
They which were the friendes of  
god had alway othes which were  
lawfully made, in suche estimati-  
on: that they alway preferred the  
fayethfulnes of their promise in  
theyr othe before any commoditie  
or profite. Josue kepte promise to  
the gabionites accordyng to his  
othe

By the brea-  
king of an oth:  
the Lorde is  
dishonoured.

Lesse harme to  
stele a chalice  
then to breake  
thyne othe. 1

the.xv.Psa.of David.

othe which he dyd swere to them, **Josue.**  
though they caused hym to swere  
by craft and gyle to the damage  
and hurte of the people of Israel,  
haupng in more prce and estima-  
tion the holines of an oth, then al  
the earthly and ciuile profite and  
cōmoditie whiche he might haue  
by breakyng therof. **Saull** after-  
warde dyd breake the leage which  
was made & stablished by an othe  
betwene Israel and the Gabaio-  
nites, for the whiche breache of  
leage and not keepyng of the oth,  
he was punished wyth hunger  
& wyth the death of his chyldren.  
The seconde boke of the kynges.  
xii.chapter. David dyd swere to  
**Saul**, that he would not distroy  
his seede and kinred : wherfore he  
dyd patiently abyde and suffre as  
longe as he lyued ( not wythout  
great perill of his lyfe ) **Semey** &

**M.i.**

other



## An exposition vpon

or promised by oth, that same oth  
so made and taken muste be kept:  
It maketh no matter by what  
thyng the othe is made. For the  
glory of god is neuer polluted and  
stained, but by the breaking ther-  
of: as often as thou doest not per-  
forme that thyng, whereto by  
thyne othe thou hast bounde the:  
or whe that thyng is false, which  
thou hast sworn to be true. To  
breake othes made in lawfull and  
honest thinges: no age, no not the  
Ethnikes were not so blyude, but  
they thoughte it highe sacralege.  
They which were the friendes of  
god had alway othes which were  
lawfully made, in suche estimati-  
on: that they alway preferred the  
fayethfulnes of their promise in  
theyr othe before any commoditie  
or profite. Josue kepte promise to  
the gabionites accordyng to his  
othe

By the break-  
ing of an oth:  
the Lorde is  
dishonoured.

Lesse harme to  
steale a chalice  
then to breake  
thyne othe. 1

the.xv.Psa.of David.

of the which he dyd swere to them, Iosue.

though they caused hym to swere  
by craft and gyle to the damage  
and hurte of the people of Israel,  
haupng in more price and estima-  
tion the holines of an oth, then al  
the earthly and ciuile profite and  
comoditie whiche he might haue  
by breakyng therof. Saul after-  
warde dyd breake the leage which  
was made & stablished by an othe  
betwene Israel and the Gabaio-  
nites, for the whiche breache of  
leage and not keepyng of the oth,  
he was punished wyth hunger  
& wyth the death of his chyldren.

The seconde boke of the kyniges.  
iii.chapter. David dyd swere to  
Saul, that he would not distroy  
his seede and kinred : wherfore he  
dyd patiently abyde and suffre as  
longe as he lyued ( not wythout  
great perill of his lyfe ) Semey &

Saul,

ii.Reg.xxi.

M.i.

other



1. Reg. xliii.

An exposition vpon  
other seditious men of the fami-  
lie and housholde of Saul, cho-  
synge rather to keepe the othe  
which he dyd make to Saul: the  
by the death of them to winne to  
hym selfe the kyngdome. i. Regū.  
xliii. Jonathas also puttynge his  
lyfe in great daunger, dyd keepe  
the leage whiche he promised be-  
inge ratified by othe, wyth Da-  
uid. i. Regū. xx. Also notwith-  
standyng that the othe which the  
Israelites dyd make w<sup>th</sup> the Ben-  
iamites concernynge the deliue-  
ryng of theyr daughters to them  
for to be theyr wyues, was verie  
vnprofitable and vnpleasante to  
them: yet because they would not  
breake the othe whiche they dyd  
make to them, to healpe them in  
their necessitie, graunted to them  
that thei should take at their plea-  
sures furth of y<sup>e</sup> Israelites their  
Daugh

the.xv. Psalme of Dauid.

daughters to be theyr wyues.

Judges.xxi. Such was the reue  
reñce they had to theyr othes: that  
they regarded neither peyne nor  
profite, nor no kynde of pleasure  
of thys lyfe: in comparison to the  
estimation therof. The selfe same  
thyng declareth thys Psalme,  
whiche doeth exclude and shutte  
furth from the kyngdome of God  
those whiche do sweare euyl and  
chaunge, whiche do sette more by  
earthly profites and pleasure, the  
by the othes whiche they haue  
made. As for periurie can not be  
made good, whether thou takeste  
pleasure or peynes therefore: bi-  
cause the Lorde hath forbidde it:  
whereby his glorie is hurte, and  
his name dishonoured, which we  
oughte to haue in more price and  
reuerence, then any thyng els in  
the world, the all worldly goodes.

Judges. xxi.

M.ii.

They



## An exposition vpon

Whether an  
othe made to  
an infidell  
oughte to be  
kept and per-  
fourned.

They are wythout doubt periu-  
rous and very wicked personnes,  
whiche do holde opinion and con-  
tende that me ought not to keepe  
promise or perfourme their othe,  
whiche they haue & do make with  
an infidel, wyth a Turke, wyth a  
Iewe, with any other enemies of  
our christia religion. For in a ci-  
uile and a laweful matter, if the  
personne be an infidel or neuer so  
muche wycked to whō a man ma-  
keth a promise or an othe: the wic-  
kednes & the infidelitie of the man  
cā not excuse thine offence in brea-  
kyng of thy promise & othe. Alike  
wyle as the wythdrawing of obe-  
diēce due to a magistrate, bicause  
he is vngodly can not be without  
synne, euen so the promise whiche  
thou haſte made wyth an infidell  
can not be broke wythout synne.  
Lawefull othes whiche are made  
wher

the. xv. Psal. of David

wherein none unlawful thyng  
is promised nor demaunded no mā  
maye violate & breake For by the  
law of God alperiury is forbiddē  
& prohibited vtterly. The Lorde  
hath declared vnto vs ofte tymes  
by the heuy destruction of a great  
numbre of the christians, y othes  
brokē cā not be unpunished. The  
Turke hath subdued the christi-  
an men for theyr periurie, by the  
indignation and wrath of God,  
more then by power and armes.

The miserable disconforte and ca-  
lamitie of zedechias myghte be  
warnyng ynough to vs, howe to  
keepe our othes vnbrokē, to whō  
so euer they be made: be he neuer  
so wyched an enemy. For he was  
greuously punished for breakyng  
of his promise made wyth an oth:  
and for not keepyng of the leage:  
his owne chyldren beinge kyllled

The Lorde  
doth punishe  
breakers and  
violatours of  
othes.

Howe the  
Lorde puni-  
sheth zedechi-  
as for break-  
yng of his  
othe.



An exposition vpon  
before his owne face, his owne  
selfe broughte captiue into Babi-  
lō & his eyes plucked furth of his  
heade. iiii. Reg. xrv. & Ezech. xvii.  
There cā be no more spite nor con-  
tumelie done to the Lorde, then  
that his people should be taken to  
be a leage breakar & a periurous  
people. Therfore he doth punishe  
sharply those of his people whiche  
do not set by theyr othes and pro-  
mises. The Lorde commaundeth  
that we shall not lye nor be in no  
case perjured or forsworne. He  
threateneth also: that it shall not  
be unpunished, if any man doeth  
take his name in vayne: whereby  
he doth declare that it is he hym-  
selfe & none other whiche taketh  
vengeaunce of periury. Therfore  
they are foule deceyued, which do  
flatter theyr selues & thynke that  
so greate blasphemy to the Lorde

We are for-  
bidden to lye:  
much more  
to forswear

**the.xv. Psal. of Dauid**

in periurie and breakynge of promises shall not w<sup>th</sup> moſte greuous puniſhmentes be looked on, & that ſharply. The ſcripture doeth witnes, that periurie and falſhead in promises be puniſhed with curſes both ſpiritual and corporal, as in zacha. v and. viii. and in the booke of wyſedome. xiiii. chap. Neither Pope, Cardinall, Byſhop, nor all theyr counſels, nor any other power of men: no nor the angels of heauen can make frustrate, boyed and vndo an oth lawfully in lawfull thynges made. As for othes made in vnlawfull matters, they neede no diſpenſation: for they are of them ſelfe diſpenſed wyth. To abyde by it: there is no greater toke in the world to proue the ſeate of Rome to be the kyngdome of Antichriſt, then bicauſe it hath & doth vs to diſpence wyth kynges

No man can  
diſpence with  
an othe lawfully  
made.

**M.iiii.**

**and**



Howe you  
maye knowe  
that the seate  
of Rome is  
the kyngdome  
of Antichrist.

An exposition vpon  
A princes, that they maye breake  
moste godly promises made, & ra-  
tified moste deuoutly wyth solēpe  
othes taken and gyuen on boeth  
sydes, whych e vseth, I saye, to  
cause subiectes to breake theyr o-  
bedience & bounde duety to theyr  
most natural princes, wyth theyr  
dispensations & abominable abso-  
lutions & altogether to stablishe  
and make stronge theyr tiranni-  
cal kyngdome,

To the fourth question: whe-  
ther that al maner of othes are to  
be perfourmed and kept: and also  
whether that all vowes what so  
euer they be, wythout any excep-  
tion, beyng once made are not to  
be broken, but to be obserued and  
kept. The spirite of the Lorde  
wytnesseth in thys Psalm that  
they shall not rest in the holy byll  
of the Lorde whych do swere euyl  
and

Vowes whe-  
ther they are to  
be kept, yea or  
naye.

the. x v. Psal. of Dauid

and chaunge. Therefore we must take heede and diligently beware what othes and what maner of bowes they be, whyche maye be broken, lest vndone or chaunged wyth a good consci ence and wythout dishonourynge of the Lorde. In thys matter we muste worke wysely & discretely. For we maye not thynke that all maner of bowes wythout exception, at all adventures maye be broken, or elles left vndone. For likewise as othes whyche are of fayth are to be kept euen so it is requisite and reason, that according to fayth, they may be either chaūged, or left vndone. Otherwyle as wel the one as the other, that is to saye: both the taking of an othe and makynge of a bowe: as well as the not perfourmyng of it is synne, bicause it is done or made agaynst the worde of  
of

Glowes made  
not of fayth, &  
acco:dyng to  
the worde of  
God be sinne.



Howe to  
knowe what  
bowes are of  
fayth

An exposition vpon  
of God and to his dishonoure, all  
that whyche is done wout fayth.  
To shewe and certifie you what  
thyng is that whyche is done w  
out fayth: is al maner of thynges  
wherof thou canst not certify thy  
conscience to be godly and lawfull  
by the worde of God.

Two kindes  
of bowes

There be two kyndes of othes  
and bowes: either those thynges  
be lawfull or vnlawfull, whyche  
are sworne and promised by how.  
Those which be vnlawfull, as thei  
ought not to be promised, neither  
by othe nor bowe: so oughte they  
not to be kepte. For it is greate  
wyckednes and obomination to  
swear or to bowe that thyng  
whyche is euill: and muche more  
wycked to perfourme that thyng  
whyche thou haste sworne or bo-  
wed, whyche is for to continewe  
and stande styll in synne.

Of

the. r b. Psal. of Dauid

Of the fyfte kynde of othes & bowes, whiche be vnlaweful and wycked, and vngodly, are those which are made agaynst y<sup>e</sup> worde of god, against the fayth of Christ agaynst the othe whych thou hast made to Christe in Baptisme, agaynst the commune wealth and honesty, against the lawes, which for conscience sake we ought to reuerence, wyth all feare and godly obedience. Suche othes and bowes are those, whych me do make when they do swere and bowe the death of a mā, the maynyng and takynge awaye of one membre or other of his body, the vndoing of hym, to robbe this man or y<sup>e</sup> man, to steale his good frō hym, to play the vsurer, sweryng and scarryng, that thou wylt not let thy money furth of thy power to no man w<sup>o</sup>ut greate entereft and profite to swere

Here maye  
you see a  
goodly sorte  
of bowes.

Malitious  
bowes.

Conuetous  
bowes.



## An exposition vpon

Lecherous  
vowes.

Superstitious  
vowes.

Hereticall  
vowes.

Vowes of  
poorites.

swere & to vowe that thou wylte  
not do thys thyng or þ, tyll thou  
hast dishonested thys woman or  
that woman, tyl thou hast played  
the harlot wyth thys or that com  
mune and nuslyuyng woman, tyl  
thou hast ben auenged of thys or  
that, to vowe thys or that kynde  
of Idolatry, to vowe and sweare  
that thou wylte haue these many  
and so many Masses satisfactory,  
sayd and done for thy synnes, and  
for thy friendes, to promys and  
to vowe this pilgrimage or that,  
to sweare that thou wylte not re  
ceyue the Sacrament of the bo  
dy and bloude of the Lorde, but  
vnder one kynde, and not vnder  
both kyndes: that is of bread and  
wyne together, accordynge as it  
was by the Lorde instituted and  
ordeyned, to vowe and promys  
thys or that numbre, thys or that  
sorte

the.xv. Psa. of Dauid.

sorte of vnprofitable prayers, to  
be measured by numbre and by  
wagging of theyr lippes, to bow  
begger, as the monkes dyd, cal-  
lynge it the bowe of pouerty, to  
promyse and make a bowe of obe-  
dience, as they do call it, whych  
dyd plucke away the obedience of  
seruauntes and chyldren and al-  
so of mennes wyues fro the moste  
lawefull obedience due to theyr  
maysters, parentes and louynge  
husbandes, to professe pouertie  
& barennes in certayne partes of  
theyr bodies: that as they were  
borne into the worlde naked, so  
they woulde shewe them selues a-  
monge men, to swere to the ordre  
of a sorte of ydle and vngodly hel-  
houides, to lyue seuerally, to bowe  
the keepynge of all maner of wyc-  
ked traditions and lawes made  
amonge them selues, yea, & final-

As fransces  
freres dyd.



An exposition vpon  
ly to be sworne agaynst the whole  
religion of Christ, and al christian  
men wyth suche other diabolicall  
and detestable bowes and othes  
made agaynst the worde of God.

Also those maner of othes and  
bowes wherof the ende is vnlaw  
full & vngodly, as was the bowe  
of Jephtha concernynge the offe-  
rynge vp of his daughter for a  
brent sacrifice, whō saynt Hierom  
called a sole for so bowynge, bi-  
cause that it myght haue chaun-  
ced some vncleane beaste to haue  
ben in his waye, whiche was not  
lawefull for hym to haue offered  
vp, muche lesse his daughter. Hier-  
ome sayed also that in makynge  
of that bowe he was wycked and  
vngodly. For by y<sup>e</sup> law he might  
haue redeemed his daughter, and  
so not to kyll her in a sacrifice, or  
putte her vpclosse from the com-  
pany

The bowe of  
Jephtha.

the .xv. Psa. of David.

holi- any of all men. There be whyche  
tians to thynke that Jephtha was not  
callid mad to sleigh his daughter, affir-  
mynge y<sup>e</sup> he dyd put her by furth  
od. of the syght of al men in some pri-  
and vy place, as though she were dead  
aw in deede and not to kyll her. The  
we prove whereof, they had of the vse  
fe- & custome of y<sup>e</sup> mourning of other  
maydens, whyche yerely vled to  
lamēt the virginity of thys maid  
the daughter of Jephtha, and not  
her death, wherby they do gether,  
that she was not slayne, but hyd  
by. But whether he dyd sleigh his  
daughter or shut her by: it was  
al one: for both the deedes are wic-  
ked and vngodly. For he myghte  
not lawfully neither sleigh her nor  
yet shut her by from the compa-  
ny of men. Suche is the bowe al-  
so to lye sole and vnmarryed, to  
haue no wyfe in honest and god-  
ly



## An exposition vpon

The vowe of  
chastitie, as  
they vse to  
call it.

The othe of  
Herode.

In what kind  
of thynges  
ought vowes  
be made.

ly Matrimony, thence commeth  
they: whozehuntynge, they: foule  
and stynkyng fylthynges of lyfe  
vnder the vowe of chastitie. The  
othe also whych Herode dyd make  
to the daūsyng maydē, is of that  
kynde and nature. The canons &  
decrees of byshoppes doe declare  
that those vowes are not to be  
made nor kept, whych are against  
the health of the soule, & agaynst  
the lawes of princes. Much more  
such vowes as are made agaynst  
the law & word of god ought to be  
broke. An oth or a vow is of thyng  
ges whych are possible, lawefull,  
and honest. It foloweth thē that  
to vnlawefull thynges, vniuste,  
vnhonest, and impossible, no man  
is bounde. In makynge of othes  
and vowes, thou dost breake thine  
obedience which thou dost owe to  
the Lorde, as often as thou dost  
vowe

the. xv. Psa. of David.

bowe or promise any thing against  
the commaundement of God.

The seconde kynde of bowes &  
othes whiche of themselves are  
lawfull: either they be profitable  
or vnprofitable, possible or im-  
possible. As touchynge those whych  
are impossible, they ought not to  
be sworne nor bowed. For the im-  
possibilitie thereof doeth reprove  
hym whych sweareth and maketh  
the bowe, of folishnes, it byndeth  
hym not. For it is manifeste and  
open madnes to sweare or to bow  
that thyng, whych is not in our  
power to perfourme. As for those  
whiche are vnprofitable bowes  
and othes, are to be counted and  
rekened amonge the folish sorte  
of othes, whiche men vse to make  
and bowe, as the goyng to Hieru-  
salem, to saynt James or suche o-  
ther. Such bowes as these be, bi-

Another dis-  
cussio[n] of bowes.

Impossible  
bowes

Unprofitable  
bowes.

R. i.

cause



An exposition vpon  
cause they haue often tymes loy-  
ned and annered wyth the much  
impietie and wickednes, therfore  
they are to be rekened amonge  
those bowes whiche are vnlawe-  
full. But all othes and bowes of  
thys seconde kynde, whyche we  
nowe speake of, either they be pro-  
fitable and possible: or els they be  
to mennes iudgementes and opi-  
nions vngodly, and in deede good  
and vertuous, or els thei be after  
the phantasy and mynde of men,  
good and godly, and in deede euyl  
and vnlawfull. Those bowes and  
others whyche are both in opinion  
and also in deede, good and godly,  
they are wythout doubte to be ob-  
serued and kepte. For of these bo-  
wes the scripture speaking: saith.  
Glowe you, and paye your bowes  
to the Lorde, your God. In ano-  
ther place it sayeth: if you haue  
made

Those bowes be  
deu into ther  
former kin-  
des: profit-  
table and vn-  
profitable &c.

the.xv.Psa.of Dauid.

made any bowe, be not slowe in  
perfourmyng of it: what so euer  
bow thou dost make, let it not be  
vnprefourmed, for the Lorde thy  
God wyll aske it at thy hande.

What soeuer shal go furth of thy  
lyppes thou shalt obserue and do  
as thou haste promised vnto the  
Lorde thy God. Deute. xxiii. and

Exod. xxx. Of these bowes are  
those bowes also, which are made  
on a good fayth in thinges which  
be vnfaythfull. As was the bowe of

Paule, whereby he wrought and  
dyd thynges accordyng to the in-  
bicilitie and weakenes of the Je-  
wes, Actes. xxb. Also of Annas

when he dyd nominate and point  
Samuell to the godly minsterie  
and seruice. i. Reg. i. Suche was  
also the deede of Alson whych dyd

bryng into the house of the lorde  
the syluer and golde wyth other

Deute. xxiii.  
Exod. xxx.

Actes. xxb.

i. Reg. i.

R. ii.

bes



## An exposition vpon

1. Paral. xlv.

vessels whiche his father had be-  
fore bowed & promised .ii. Paral.  
xlv. Such were the bowes made  
to God, of catell, house, felde, po-  
ssessiōs, tithes, oblatiōs, fastinges  
abstinence, and such other: wher-  
of there is often tymes mention  
made in the holy scripturs. As be  
al suche bowes as we do make in  
thynges lawefull: not beinge in  
any such folyshe opinion, that we  
do satisfie therby for oure synnes,  
that we deserue remission of oure  
synne thereby: But beyng done  
for the conseruation and mayn-  
tenaunce of vertue and honestye  
lyuyng, that we may exercise our  
fayth therby, to tame and bryng  
lowe the pryde of y<sup>e</sup> fleshe. These  
kyndes of bowes for all that, nece-  
ssitie doeth breake: and also a bet-  
ter purpose or intent of more per-  
fectnes doeth chaunge the wyth  
out

the. xv. Psal. of Dauid

out daunger or hurt of conscience  
for the lawe in such maner of bo-  
wes doeth extenuate & mittigate  
the rigoure of the lawe, by the be-  
nefitte of redemption.

Necessitie & a  
better purpos  
or intent dooe  
breake bowes

Othes and bowes whiche are  
lawfull in deede: but in the opini-  
on of men vnlawefull and vngod-  
ly, that is to saye, when men do  
bowe and promise a good worke,  
which is lawfull: but bicause that  
men haue not that good opinion  
of it, it is not conuenient that it  
be kept and done wyth a wycked  
opinion and estimation thereof.  
But if it be such a thyng that it  
maye be sequestred and sepe-  
rated from the naughty and wicked  
opinion, seruyng to the glorie of  
God, & to the profite of thy neigh-  
bour, and profitable to the godli-  
nes of lyfe, to the mortification &  
subduinge of the olde Adā in vs,  
A.iii. casting



An exposition vpon  
castyng awaye that wycked opti-  
nion & the deede which is bowed  
must be kept. For it is not meete  
that a good and profitable deede  
should be vndone for the ill opini-  
on that is of it.

The errour of the thyng must  
be corrected, that is to saye, men  
muste be taughte howe to take it  
better, and so to putte awaye the  
wyckednes of opinion. But a  
worke which is of it selfe good, pro-  
fitable & necessarie, maye not be  
omitted. Agayne a worke whiche  
is both godly and also necessarie,  
beinge either by othe or elles by  
bowe promised to the Lorde: may  
not be taken from hym and leste  
vnpurposed without synne.

For of suche maner of bowes as  
these be whiche we nowe last of al  
do speake of: it is writte in the scri-  
ptures: bow your bowes and see  
that

the. xv. Psal. of Dauid

that you performe the and paye  
them to the Lorde. Also, the Lord  
thy God doeth require it at thy  
hande. For as muche as suche wor-  
kes, althoughe they were not bo-  
wed, are to be performed to the  
Lorde, muche more if they be bo-  
wed & also promised to hym, they  
maye not be taken from hym. If  
so be a mā y maketh a vowe & also  
confirmeth that vowe wyth an  
othe, byndyng hym selfe thereby,  
to the ministry and seruice of the  
churche of Christ: woulde for the  
riches of the worlde or for feare of  
the crosse forsake it and go from it  
agayne: if they be meete for it: if  
that the churche haue neede of  
theyr seruice, they can not excuse  
them selues before God, bicause  
that they haue made voyed the  
vow and the othe which thei dyd  
make, & that not wythout greate

A.iiii.

iniury



An exposition vpon  
iniury done to the lord, to Christ  
and to his holy church. Also they  
whiche haue vowed to faste: to  
praye, to bestowe theyr tyme in  
godly readyng of the scripture &  
suche lyke, whiche are profitable  
to godly lyuyng, and ryghtuous  
dealyng, if so be they do forsake  
these thynges promised, and in  
the steede of fastyng & abstinence  
do folowe eatyng and drynkyng  
till they surfet or els be drunken,  
and in the place of godly readyng  
doe gyue them selues to ydlenes,  
& for the pouerty of the spirite: do  
embrace couetousnes and the in-  
satiabile desyre of getheryng toge-  
ther of ryches: truly such as these  
be can not defende them selues be-  
fore God. As farre as they are pro-  
fitable, which are promised to god  
by vowe or by othe, they are to be  
kepte, so farre they oughte not to  
be

Howe farre  
ought vowes  
to be abstey-  
ned & forsake.

the. x b. Psal. of David

be vndone: but as far as they be  
impediment and let to godlines,  
it is reason they be refused & leste  
asyde. For it is lawefull alway to  
take and chose the better: it is con-  
uenient that in the forsakinge of  
that whiche is euyl, we should be  
the better not the worse. There-  
fore they also whiche castyng of  
from them al Popishe superstiti-  
on and Popishe bowes do folowe  
and embrace for euyl as bad or ra-  
ther worse, truely they be boeth  
wayes inexcusable.

In al maner of othes & bowes  
you muste renounce al impietie &  
vngodlines, your eye beinge direc-  
ted to al honest, godly, profitable,  
and necessary workes to be done.  
By the ordinaunce of God bowes  
and othes are leste to vs. Yea al-  
way, at al tymes, in all ages, with  
the godly men, it was taken for a  
high

Wherto you  
muste haue re-  
spect & your  
making of  
your bowes.



## An exposition vpon

Bowes ought  
not to be  
made rashly.

In bowing &  
making of an  
oth god is one  
of the partes.

high and a greate matter, for to take an othe or to make a bowe, it was in highe estimation: therefore in doing either of the, either takynge of an othe or makynge a bowe, all thinge muste be done circumspectly, wyth a good cōsideration, not rashly & vnadvisedly.

We maye not set lyghte by othes and bowes, they ought not to be broken for euery trifull, beyng lawefully & in lawefull thynges made, for he that doeth swore or bow, hath to do wyth God. Therefore it is necessary that he marke well and take good heede what he doth bowe, what he doth sweare, what bowe or othe he doeth performe, what bow or oth he doth breake, that he see nie not to dishonoure and defile the holy name of God, that he be not gyltie of perjury, that he appeare not to make

God

the .xv. Psal. of David

God a laughinge stocke. For the  
Lorde sayeth that these thynges  
shall not be unpunished.

The fyrst question is whether  
all maner men are bounde to their  
othes & bowes whiche they haue  
made. Moyses doth solute and  
make playne thys question and  
doubte sufficiently in the .xxx. ca.  
of Num. sayinge. They are not  
bounde to any bowe made or oth  
taken, whiche do bowe or sweare  
beinge vnder the power of an o-  
ther man: excepte that he, vnder  
whose authoritie y parte is: doth  
graunte to the bowe and othe, ei-  
ther by open affirmation, or by  
consent in not denyng of it, ha-  
uyng knowledge of the othe and  
deede. For those whiche are not of  
theyr owne power to doe what  
they liste: they can not, neither by  
othe or bowe be bound to any ma-  
ner

Num. xxx.

No body: be-  
ing vnder an  
other mannes  
power can  
make a bowe  
or othe with-  
out the consent  
of the hed:  
much lesse be-  
ing vnder age



An exposition vpon  
ner of thynges. Thys is spoken su-  
fficient as cōcerning bowynge &  
takynge of othes. Let vs nowe go  
on wyth the Psalmie.

**T**he text.

Whiche hath not gyuē  
and putte furth his mo-  
ney to vsury.

That is to saye, which hath take  
and receyued of the poore & needy  
nothyng, more then the thynges  
which was lent & borrowed, which  
hath taken nothyng aboue the  
iuste price of the thynges whiche  
was borrowed and lent, for the len-  
dyng therof. But hath holpen &  
conforted the pouertie frely with  
his money, wout interest, whiche  
hath not sucked out the bloude of  
the poore, whiche hath not oppre-  
ssed the poore, as the propertie of  
vsurers is to do.

asuri.

The proper-  
tie of vsurers

Un

the. x b. Psal. of David.

Under the vocable and name of money, all manner of thynges are to be vnderstande, which are lent, and not onely money where wyth men vie to bye and sell.

Whether vsu-  
rie be commit-  
ted onli by  
money yea or  
naye

The felowshippe of mankinde in this worlde is knytte together & preserued by these three thynges folowynge, that is to saye, by almes deedes, by lendynge and borrowynge one of an other, and by contractes and bargaynes made betwene man and man. By these sinowes & ioynters the whole state of mankynde is holden by, & preserued, the whiche being taken awaye all together muste needes fayle concerning the friendly and louynge brotherly felowshyppe of man, none other wyse then the whole body muste needes perishe whe the sinowes whiche do holde together the ioyntes, are cutte a-

for-

The synowes  
wherby the  
ioyntes of the  
whole bodye  
of mankynde  
is knytt toge-  
ther and main-  
teyned.



Bying and sel-  
ling is by the  
law of God.

An exposition vpon  
sorder. For they are the ordina-  
ces of God amonge all other thin-  
ges in this worlde moste necessa-  
ry. The lawe of God doth not on-  
ly commaunde deedes of charitie,  
which is called almes deedes, and  
also that we shoulde lende one to  
another: but also it hath ordeined  
bying and selliing, for the profite  
of the commune wealth of all men.  
There is no doubt then, but that  
men maye vse contractes and ma-  
kyng of bargaynes in bying and  
sellunge by the lawe of God, and  
with a good conscience as all other  
ordinaunces of God. The ciuile  
lawe doth also allowe the trade  
occupiing betwene man and man,  
and doeth prescribe certeyne ma-  
ner and fourmes of trades and of  
makyng of bargaynes, howe and  
after what facion they shall occu-  
py together. The mynde of the  
which

the .rb. Psa. of David.

which lawe you may folowe with  
out offence in all ciuile matters  
and busines. Thys is wythout  
question, that a christian mā may  
vse and obserue al politike and ci  
uile ordinaunces, whiche be recey  
ued and confirmed by the autho  
ritie of the magistrates and ru  
lers. Wherefore thys is not to be  
reasoned & disputed of, whether  
that men maye without synne oc  
cupy together in byinge and sel  
linge according as the lawes haue  
ordeyned. But thys is to be discu  
ssed & reasoned of: whether that  
the byinge and sellynge of rentes  
and reuenues of landes be a lawe  
ful and a iuste trade of occupying  
yea or naye. Thys question muste  
be handled so wysely, that the wic  
ked, couetous, and insaciabie vse  
rers shall not take or gether any  
thyng to make for their deuclish  
pur

In all ciuile  
matters you  
may folow the  
order of the ci  
uile law.

The purchas  
syng of lādes.



An exposition vpon  
purpose, to whō nothyng is more  
sweete, more precious then is styng  
kyng vsury: no not heauen, nor  
God, nor yet his blessinge more  
pleasaunte, and agayne that the  
consciencs of them which do liue  
bi their rêtes & y profite of their  
landes be not troubled, and that  
there bee no maner of tumultes  
in the cōmune wealth. First we  
wyl speake of vsuries: after ward  
we wyl discusse thys question of  
bpeynge and sellynge of rêtes,  
whether it is a thyng that maye  
bee done by the lawe of God, yea  
or naye, among godli men.

Usuries by  
all lawes for-  
bidden.

Usuries are forbidden both by  
the lawe of God & of man: where-  
fore it is not to be doubted that  
thys kynde of bargaynyng is vn-  
lawful: and that vsurers cā haue  
no hope of the kyngdome of God  
excepte they do repent them, and  
restore

the .xv. Psa. of Dauid.

restore agayne that whiche they  
haue taken awaye from the needy  
by theyr abominable vsurie, a-  
gaynst the cōmaūdement of God  
and the cōmune lawe. For a true  
repētaunce requireth with it the  
restitution of an vniuste lucre or  
gayne: beinge manifest that it cā  
not be called and named a ryghte  
repentaunce, nor he to repent her-  
tely whiche doth wickedly, holde  
styl and keepe that thynge: which  
he vniustly doth possesse. Usuries  
by no meane, by no coloure, nei-  
ther wyth God nor wyth man cā  
be excused. Therfore, those which  
be vsurers do flatter them selues  
in bayne, naye they are foule de-  
ceyued, whiche wyth diuers co-  
lours and p̄tenses do defende  
theyr vsury, to mainteine & holde  
by theyr auarice, and couetous-  
nes. Firste it shall be sayed to you

D.i. what

how many  
beggars  
shoulde we  
haue of the  
great riche me  
(you knowe  
whom I do  
meane) if they  
woulde folow  
this lessō: but  
they pas not,  
for they can  
begile God  
they do worke  
so wisely.



There can be  
no good man  
whiche is an  
vsurer.

What is vsu-  
ry.

How Moyses  
defines vs-  
ury.

What Ezechiel  
doeth call  
vsury.

An exposition vpon  
what vsury is properly. After-  
warde I wyl sette furth the testi-  
monies of the scriptures and of  
the lawes with certaine other rea-  
sons, wherby it maye wel be kno-  
wen, that vsury of & by all righte  
is condemned, and that no good  
man can vse it. Vsury accordynge  
to the teachynge of the scripture  
is to take for the vse of a thyng,  
more then that whiche was lent,  
or aboue the iust price and valure  
of the thyng, lent, taken, I saye,  
of them whiche are needy. Moyses  
maketh thys diffinition of vs-  
urie: sayinge. To take & receyue  
agayne more then was lent. Eze-  
chiel doth call it that whiche is  
aboue the thyng lent, or þe which  
is gyuen for the thyng lent and  
borowed. Christe calleth vsury to  
be al that gaine & vantage, which  
the leder doth take of the borow-

the. xv. Psa. of David.

as for the vse of that thyng which  
is lente. Usurers are called those  
which for hope of bātage do lende  
any thyng to be payed and deli  
uered agayne: whiche do take pro  
fite for that thyng which is lent.  
Whether it be litle or much gay  
nes: that whiche is taken there  
fore it can be no lesse then vsurie.  
for there is no difference betwene  
vsurers, but y they be all one as  
well they whiche do take litle, as  
they which do take vnreasonable,  
saying that the one is more paste  
shame in demaūdinge then the o  
ther They be both vsurers. They  
do offende both. Both haue neede  
of repētañce for the Lorde is not  
cōtented & pleased wyth suche vn  
lawefull gayne. That vsurie can  
not be taken of any mā, wythout  
the losse of heauen, & of the blisse  
uerlastyng, the testimonies of

What Christ  
doeth say vsu  
ry for to be.

Who be vsu  
rers.

Some vsu  
rers are more  
paste shame  
then other.



An exposition vpon  
the scriptures, the authoritie of  
the lawes & good stronge reasons  
do declare and shewe more mani-  
fest then any sober man can deny  
or doubt of.

The Lorde doth forbidde vsu-  
ries, saying. Take thou no vsury  
of thy brother, nor more gayne,  
but the selfe same thyng, or so  
much as thou dyddeste gyue vnto  
hym, that is to say, in the way  
of borrowyng. Feare thy Lorde,  
that thy brother maye lyue w<sup>th</sup>  
the. Thou shalt not lette thy mo-  
ney to hym for vsury, nor thou  
shalt not gyue to hym meate for  
to receyue more agayne the thou  
gauest to hym. Deut. xxiii. It is  
sayed also thou shalt not let thy  
money to thy brother for vsury,  
nor thy corne, nor any other ma-  
ner thyng, but to a straunger.  
But as to thy brother lende hym  
w<sup>th</sup>

Deute. xxiii.

the. xv. Chap. of Baude

wythout vsury & whiche he hath  
neede and necessitie of, that the  
Lorde thy God maye blesse the in  
all thy workes. Exod. xxii. Also if  
thou doest lende to my poore creple  
any thinge which dwelleth with  
the, thou shalte not be harde vn-  
to hym, as an vsurer: thou shalte  
not oppresse him w<sup>th</sup> vsury Deut-  
ron. xxv. If any of thy bretherne  
whiche do dwell wythin the gates  
of thy citie where thou doest dwel  
do fall into pouertie, thou shalte  
not harden thy herte, thou shalte  
not plucke in and shutte thy  
hande, but thou shalte open it to  
the poore, thou shalt lende to him  
& whiche he semeth to haue neede  
of. &c. Thou shalt gyue vnto him  
and thou shalte worke nothyng  
craftely in helpyng of his necessi-  
tie. and Luke the xvi. Loue your  
enemies, do good to them, lende

Deute. xxi.

Many me will  
lende a poore  
handy craftes  
man at his neede  
xx. s. but the  
poore man



## An erposition vpon

shall worke at  
tymes the  
worth of forty  
shillings for  
it. Many will  
take no mo-  
ney of their te-  
nantes for  
theyr houses:  
but where as  
the house  
doeth go for  
fortie shyl-  
lings they  
shall pay in  
workemanshypp  
iiii li. which is  
no vsury.

to them lokinge for no profite of  
that whiche thou doest lende, and  
your rewarde shall be greate, and  
you shalbe the chyldren of the al-  
mighty, for he was gentle and li-  
berall towarde the vnkynde, vn-  
thankfull and euyl people. The  
Lorde sayeth that they shall not  
reste in the holy byll of the Lorde  
which do deliuer theyr money for  
vsury. Ezechiell sayeth that they  
shal not lyue, whiche do make the  
pooze sad & heauy wyth the bur-  
de of vsury, and take of the more  
then they deliuered for the lone.  
By these godly testimonies it is  
manifest, that it is a thinge with-  
out all exceptio vnlawful to play  
the vsurer. And that vsurers are  
destitute of all hope of saluation  
and blisse.

It is vnposs-  
ible for vsu-

Also the ciuile lawes do cōdēne  
vsury, and taking vantage or pro-  
fite

the. xv. Psal. of Dauid

site for lone. ( the whiche lawes not only for feare of the peyne ordeyned for the transgressors, but also for conscience sake you muste obey) they do comaunde also that those which be vsurers shalbe driue furth of the commune wealth of Cities and townes where they do dwell.

The ecclesiasticall lawes do excommune also those men whiche be vsurers, they do forbidde them the communion of the Sacrament of the body & bloude of the Lorde they do depyue them of al honest burial from amonge the faithfull: whose oblatiōs and offering they do comaunde not to be receyued. Al the olde and catholyke writers do detest & obhoire vsury. Saynt Ambrose sayth, that the godly mē maye no more playe the vsurers amonge them selues one wyth an

D.iii. other

ers to be saued: without they repent & restore y they have taken.

Usurers by the lawe must be driue furth of al places as the commune plage of al the worlde.

Daines ordeyned by the ecclesiasticall lawes for vsury.



An exposition vpon  
other then to go together by the  
eares, fight & robbe one an other.  
The olde fathers dyd esteeme and  
iudge vsurers worse & more hurt  
full, then theues and robbers by  
the sea, and worthy of much more  
greuous punishmentes, bicause  
that those whiche are robbers &  
theues do but now and then, and  
from a fewe take & sell that which  
is other mennes, they hurt but a  
small in comparasion of these. Als.  
for vsurers they do pill. poll and  
oppresse al the whole worlde with  
theyr vsuries they hurte all men.  
But forasmuche as vsurers are  
condemned by the lawe of God,  
by the cōmune lawes, and by the  
consente of the whole church of  
God, truely the impenitent vsu-  
rers cā not excuse them selues be-  
fore God, they can make but smal  
booste of saluation & hope of blisse  
euerla

the. r v. Psal. of Dauid

eueralstynge. Therefore there be many vrgent, iust and great causes set and put in nature, wherby vsury is condemned, and is declared also that vsury maye as yll be bozne and suffered in a commune wealth, as m<sup>a</sup>slaughter or murder, as aduoutry, thefte & robbery, sacrilege, periury, and such mischeuous vices, contrary, and enemy to nature & to the whole felowshyppe of men.

The magistrates are the ministers of God, in whose steede they be here in thys worlde, whose home and place they do occupie here in earth in these ciuile and worldly matters. It is theyr dutie to defende those constitutions and ordinañces, to set them furth to see that they be kept, which are commaunded by God and by the lawe of nature, to condemne, punishe

It is the office of the magistrates to looke earnestly on this matter.



### An interposition vpon

nishe, and rote out all those thynges, whiche are forbidde by the commaundement of God and by the lawe of nature. Usury bicause it is cōtrary to the brotherly fellowship of man and enemy to nature and cōtrary to the commune reason and iudgement of men, wyth the whole consent of all godly mē that euer were: therfore it is not for no cause to be borne and suffered. For in vsury the vse of the thyng is solde seuerally & aparte from the thyng it selfe. And for asmuche as the vse of a thyng, is the spending of the thyng which is vled, there is nothyng solde, & for that thyng which is nothing, there is some thyng take. To sell the vse of a thyng is properly and in his owne kynde to be vnderstande of those thynges, whiche thynges maye be restored againe whole

Make well  
this point.

Howe and  
wherin a man  
may sell the  
vse of a thyng.

the. x b. Psal. of David

whole and safe in that kynde that they were deliuered in, whiche is in lettynge & hyrnyng. As in house or ground and such lyke and not in borowynge and lone. As for vsury is comytted in þe lone of thynges and not in other bargaynes or contractes. Thynges lent and borrowed are those whiche may be restored agayne in the selfe same thyng lent or in that same kinde of thyng, by the selfe same weight measure and numbre that it was borrowed. But yet not in the selfe same matter that was lent. For in these thynges the vse of a thing is the wasting or spending of the thyng, whiche vse ceaseth wyth the thyng when it is consumed. As, breade, wyne, butter, chese, fleshe, woode, money, fishe, corne, and suche lyke. In these thynges there muste either be a lone or a sale



**A**n exposition vpon  
sale, that is, they muste either be  
ful bought & solde, or lent, friend-  
ly, and freely for loue. For it is a-  
gaynste nature in suche thynges  
to sell the vse thereof. Also in those  
thynges whiche maye be restored  
agayne in the selfe same matter  
that they were deliuered in, the  
substaunce and matter doeth not  
perishe nor is consumed wyth the  
vse thereof & in suche thynges is  
properly a certeyne kinde of trade  
whiche is called a letting to hyre,  
as a seruaunt, a house, a garment  
a horse, an ore, grounde & such like:  
whē for the vse of these thynges or  
suche like any price is set & requi-  
red, it is called the contracte of  
hyrynge, not of lendynge. In bo-  
rowyng and in lendynge there is  
no price set: if so be that there be  
any agrement betwene the partes  
for any price for y<sup>e</sup> thyng whiche  
is

The vse of  
these may be  
solde without  
the thyng.

the. xv. Psa. of Dauid.

is lent, then it loseth the name of  
an honest contract betwene frinde  
and frinde, and becometh most  
vnlawfull & wicked vsury, which  
can not be maynteyned nor defen  
ded vnder no colour of honest con  
tracte & bargayne. Moreover by  
this reason it is manifest þ vsury  
is cleane contrary to the nature  
of al honest bargaynyng, bicause  
that in vsury the neede is oppre  
ssed wyth thynges whiche do not  
increase, nor byynge furth more  
fruite to hym that payeth for  
the vse of them, but streyght way  
wyth the bare vse is consumed, so  
that there ryseth no more profite  
thereof. Beside thys, vsury is di  
rectly contrary to the ryghte and  
perfecte loue of oure neighbour,  
without the which loue, nothing  
can be well done, whiche onely is  
the bonde and cheyne of brother-



An exposition vpon  
ly felowshippe betwene man and  
man, the whiche loue theorde  
hym selfe requireth of al men, the  
whiche loue nature her selfe doth  
teache to be necessary for the pre-  
seruation of mankynde amonge  
them selues. By vsury men do  
gayne to them selues greate pro-  
fite & wynnynge wyth the hurte,  
dammage and vndoinge of them  
whiche are in neede, wherein it  
doth folowe that vsury is repug-  
nant to brotherly loue and chari-  
tie. Usurers do regarde nothynge  
but theyr owne auarice and satisfi-  
fynge of theyr couetous mynde,  
eatynge vp, deuourynge, wrynning  
and oppressing the pouertie, and  
needy bretherne, whom they are  
bounde of duetie to healpe wyth  
lendynge of their good, frely with-  
out interest or gayne. For a sin-  
cere and a perfect pure loue, doth  
not

Usury.

Usurers.

A christia loue  
seeketh not his

the. xv. Psal. of David.

not seeke after his owne propre cō-  
moditie and wealth, but the pro-  
fite & wealth also of an other as  
of hym selfe, suche a loue (I saye)  
doth nothyng vnjustly, it enui-  
eth not, it doth profite euery body  
and hurteth no body. The vsurer  
doth al together contrary. For he  
doth seeke his owne profite, and  
no bodies els, he doeth hate, & ly-  
eth in wayte for other mens goo-  
des, he doeth oppresse and treade  
downe, but not he alpe and cōfort.  
Also vsury doth extinguishe and  
quenche, dissipate and vndo the  
godly ordeyned felowshyppe and  
conuersation of man, whiche na-  
ture doeth teache to be preserued  
by the mutual loue and good tur-  
nes done one for an other toge-  
ther amonge vs. The vsurers do  
passe for no suche loue, friendship  
and amitie, they do take awaye  
cleane

owne profite  
but his bro-  
thers also.



An exposition vpon  
 cleane the good wyll þ one ought  
 to beate to an other, wherewith  
 one ought to heaipe an other, they  
 doe seeke no bodys profite but  
 their owne, wyth the dammage,  
 hurte and hinderaunce of other  
 men, they do encrease their ryches  
 and do growe to great substance.  
 Those, whiche shoulde be confor-  
 ted and holpē by them, with their  
 vsuries they do eate vp cleane,  
 they doe ingrosse all thynges to  
 theyr owne handes, they do bring  
 in derth and scarcitie of all thyn-  
 ges: they do byynge all the worlde  
 into bondage, and what man is  
 able to rehearse al their obomina-  
 tion, wherby they do take al good  
 fellowship of men together furth  
 of the worlde, all the gentlenes &  
 loue that one oughte to shewe to  
 an other, wherewith they do bury  
 and ley, as it were in a graue, na-  
 ture

Agaynst those  
 whiche do en-  
 grosse all vit-  
 tayles and  
 wares into  
 ther owne ha-  
 des, and also a-  
 gaynst those  
 companies of  
 marchauntes  
 whiche wyll  
 take a whole  
 commoditie,  
 of al a realme  
 from the reste  
 of the com-  
 munes.

The vsurers  
 do althing a-  
 gaynst nature  
 they with their

the.xv.Bla.of Dauid.

ture her selfe, and the ende of all honeste maner of occupiynge of men together: finally in all the world there is no pestilence more hurtfull & poysonous then the pestilence of vsury For it forbiddeth utterly that no man shall lende and heaelp his brother wyth his substaunce frely, as he is commaunded of God, standing in the steede and place therof, corruptynge all maner of honest occupiynge, which nature hath taught vs, for to be a commune increase of wealth amonge vs together one wyth another.

Therefore those cōtractes and bargaynes can not be profitable and iuste, whiche do lacke equite. In the bargaynes of the vsurers there is neither equitie nor equalitie: therefore they deserue not to beare the name of contractes and

vsury do be-  
ry nature in  
the graue.

There is none  
indifferēt in  
the vsurary  
bargaynes.

P.i. bar



Marke this  
point.

The vsurer  
wyl be sure  
never to lose,  
but alwaye  
to wyne, he  
wyl haue ei  
ther platte  
lande or sure  
ties that can  
not faile.

An exposition vpon  
bargaynes, for as muche as the  
name of contractes a bargaynes  
is an honest and a lawfull name.  
There is nothyng more vnlaw-  
full and vniust, then are vsurers,  
there is nothyng further from  
alequitie then their bargaynes  
for the vsurer biding styl at home  
in his house idle: bearynge of his  
goodes no maner of venture gay-  
neth certainly and vnrasonably.  
The detter onely ventereth, vn-  
certeyne of his gayne, he doeth la-  
boure, he loseth also the stocke of  
that which he receyued of the vsu-  
rers. The vsurer contrary wyle  
doeth onely not lose any parte  
of his stocke, but he is sure that  
his detter shal make to him good  
and that the losse whiche the det-  
ter doeth susteyne shal be to him  
profitable wyth great vantage.  
Whiche is the moste misshapen  
kinde

the. xv. Psal. of Dauid

kinde of getting that euer might  
be thought. For what more vnna-  
tural and vniuste extremitie can  
there be, more great, more detesta-  
ble, more contrary to the lawe of  
God and of nature, then to exact  
of the poore and needy any van-  
tage, and vsurary profite, for the  
whole stocke or any parte of it,  
whiche is losse. The commune o-  
pinion of men, and oure naturall  
reason, whiche is corrupted (in all  
good thinges a very euil Judge)  
in thys one thyng thynketh exce-  
dyngly wel, & it is far from al rea-  
son, & a thyng which hath great  
absurditie in it, to saye & a deade  
woman shoulde brynge furth and  
beare, and that a thyng whiche  
doeth not fructifie & brynge furth  
fruite: yea whiche is both spent &  
also losse shoulde brynge furth in-  
terest wyth greate profite & gay-

Our natural  
reason is a  
blynde Judge  
in good thinges.



An exposition vpon  
nes. Thys greate inequality be-  
inge so far out of the nocke and  
wyde from all reason & conscience  
declareth howe wicked a thynge  
their vsuries be. Where as an  
equall and an indifferent facion  
in doing of thinges hath no place  
howe or whiche waye maye there  
be any honest or lawfull maner of  
occupiynge: what kynde of occu-  
piynge so euer it is: for as muche  
as equitie, & indifferent dealyng  
for both the partes: is the onely  
preseruer of al honest contractes.  
For, those vsurary bargaynes,  
whiche are not according to equi-  
tie, nor indifferent: howe cā they  
be called lawefull and iuste: when  
that honest, lawefull, profitable,  
and necessay contractes and bar-  
gaynes allowed and cōfirmed by  
the lawes are become vn honeste,  
vnlawefull, vnprofitable (naye  
hurt

**the. xv. Psal. of David**

hurtfull) if that equitie and conscience be not obserued and kepte in them, whiche equitie is the balance of all iustice in all worldly thynges, which take away, what thyng can be done a ryghte: but all together a gaynte iustice, against good equitie & conscience: By these reasons it is easy for to see, or rather, to manifest & open, that vsurers are a damnable kynde of men: whose vsuries can no wayes be either excused or defended. How maye a man vse any manner of defence in that thyng whiche the Lorde hym selfe hath prohibited and forbidde, whiche the comune lawes, the consent of the whole church, the ordre of nature doth condemne, & asserme to be a thing repugnant to all honestie & profite, for the mayntenaunce wherof, lawefull contractes and occu-

Equitie the right balace of iustice.

Usurers are a damnable sorte of men.

Honest contractes were ordeyned to mainteyne honestie and profite.



## An exposition vpon

An vsurer is  
no membre of  
Christ.

pyngge betwene man & man was  
ordeined. In good fayth, that mā  
can not be a ciuile good man: that  
is to say: profitable for citie, towne  
and countrey, whiche is an vsurer,  
much lesse can he be the membre  
of Christe and of the churche.

Their owne  
consciencences  
do condemne  
vsurers.

The defences & reasons which  
the vsurers do communely vse to  
ley for the, as bucklers & shyldes  
of their impietie: are nothyng  
but bare Sophisticall cauillati-  
ons. It is possible that in theyr  
doinges they maye deceyue the ig-  
norant (as they are ful of al sub-  
tiltie and cautell) but the Lorde,  
they shall neuer begyle: he wyll  
not be deceyued for them, no not  
their owne conscience, nor yet the  
consciencences of other men can be  
well pleased, at rest, & quiete with  
theyr doinges: howe godly so euer  
they woulde appere to do & seme  
to

the. xv. Psa. of David.

to worke **Thys** is one of the bulwarke. By vsury, merchaundise and occupiynge is maynteyned: men shall by suche vsurary contractes, fynde one thyng or other euer to do: & they shall not lacke in thys lyfe: of what state & degre soeuer they be, they shall fynde hereby to ease them and to healpe them at theyr neede. The seconde bulwarke. Without Dame vsury this worldly substaunce and ryche's can not be maynteyned. The thirde. It is a greate benefite to hym whiche needeth to fynde so much pleasure as to haue lent to hym money for vsurie: they do thynke & in so doinge we do much for the. The fourth. Often tymes they whiche haue ben needy & in great necessitie, by borowynge on vsury haue not ben onely holpen but also haue growe to great rich-  
**P.iiii. men**

With these  
bucklers they  
do beare of  
the reasons  
whiche are  
layed agaynst  
vsury: full  
weakly.



Here be the  
chiefe reasons  
for to main-  
tayne their in-  
petic.

An exposition vpon  
men. The fiste. The lawes also do  
permitte vsury. The sixt. Thys  
kynde of occupiynge is volunta-  
ry, not compul. yue, no man is co-  
pelled therto, but they that lyfte  
their owne selues. For thei which  
would haue money do desire and  
praye for to haue it, what so euer  
they do paye for the vsury therof:  
they do receiue it and gyue great  
thanks that they maye be sped:  
we force no man to take it. By v-  
suries also we do mainteyne Gods  
seruice in the church: we do make  
and buylde free scholes, hospitals  
for the poore people: by oure vsu-  
ries whole commune wealthes  
when thei are in great decay and  
necessitie are preserued, and hol-  
pen, though they do paye for the  
use of our money as reaso is. Or-  
phans and wydowes also are con-  
forted and nourished thereby. Al-  
so

the .xv. Psal. of Dauid

so oure money we do let furth by  
vsury, not to them that haue no  
thyng (for they shal get nothing  
of vs) out to them that are substa  
tiall ynoughe of theyr owne: and  
yet for a tyme do lacke. Suche ca  
uillations as these be: vsurers do  
shadowe theyr wyckednes wyth.  
Euery man maye lyghtly refute  
them and put the awaye, though  
they do appeare in deede (as they  
be) Sopisthical & craftie: for they  
are very folishe excuses whiche  
they do ley for themselves, where  
wyth they go aboute to defende  
theyr vsuries. For to the conserva  
tion and preservation of al honest  
trade of merchādise, and encrease  
of substaunce in the worlde, it is  
necessarie and expedient to vse ho  
nest, iust and lawfull bargaynyng  
betwene man & man, and no vsu  
ry. Also we must healte our neigh  
bour



## An exposition vpon

bour and succour hym that hath  
neede, and do good workes after  
the worde of God whiche oughte  
to be thy rule, and not agaynste  
the worde and commaundement  
of God. For seme it neuer so good  
a deede that thou dost, if it be not  
accoording to the worde of God it  
is euyl and synne. Yea and more-  
ouer when thy neighbour beinge  
dryuen for neede to come to the,  
to haue thys or that, and wylling  
to giue the whatsoeuer thou dost  
aske of hym: thou mayst not giue  
and healde hym after his asking,  
whiche is to his owne hurt and  
losse: but as the Lorde doeth com-  
maunde the to healde hym: so must  
thou do. Also the permission and  
sufferaunce of thys lawe can not  
cleare men before God. For no ci-  
uile lawe can make that thyng  
iuste and lawefull: whiche by the  
iudgement

Marke well.

A man beinge  
in necessitie  
doth not care  
what he pro-  
miseth though  
he doth repent  
afterwarde.

the. xv. Psa. of Dauid.

Iudgement of God and of the lawe  
of nature is pronounced vnlawe-  
ful and vniust. May they can not  
doke their vsuries by the autho-  
ritie of the lawes, for the lawes  
do condemne vsuries and vtterly  
disproue them. For although that  
the wickednes of me is such, that  
the lawes must needes suffre and  
beare wyth some thinges: whiche  
can not be reformed wythout a  
cōmune disturbaunce and disqui-  
etnes, it foloweth not streyghte  
wey that the lawes doe allowe  
and confirme them. For somuche  
as the lawes can not remedy all  
vices, enormities and abuses: in  
so great diuersitie of myndes, opi-  
nions and desires of men: often  
tymes they doe wyne at many  
thynges: in many thynges they  
do set and put a moderation and  
a measure, sith that the whole ca  
not

So ciuile  
lawes can dis-  
pence with ab-  
uses, against  
the lawe of  
God.

The lawes  
suffer some  
things which  
they cannot re-  
dres without  
more frequen-  
ce.



**A**n exposition vpon  
not be taken cleane awaye, that  
they shal not excede and be to far  
out of the waye. Thys is not to  
cōfirme, stablishe and allowe such  
detestable enormities and vices.  
Likewyse although that the ma-  
gistrates do beare, suffre and per-  
mitte, wyth vsurary contractes  
and bargaynes some thyng, it fo-  
loweth not that they do allowe &  
commende suche dealynge, conside-  
rynge that if they dyd not make  
some moderation in these thyn-  
ges, the vsurers woulde be to ex-  
cedynge deuelshe & passe neither  
for God nor the Deuyll. And for  
al thys permission no man can ex-  
cuse hym therby, before God: but  
agaynst the ciuile paynes and pu-  
nishmentes by lawes ordeined a-  
gaynst vsurers: they maye some  
thyng haue to stande by to saue  
them from the danger of the la-  
wes

the. xv. Psa. of David.

wes. As for their defences which  
they do vse they are both vngodly  
and vnlawefull. And althoughe  
that the Magistrates shoulde or  
woulde allowe vsury: yet for all  
that a christian may not exact &  
require suche vnlaweful gaynes,  
excepte he entendeth to be dam-  
ned both body and soule. For the  
magistrate can not graunte any  
manner of ordinaunces which are  
agaynste the lawe of God and of  
nature. But in case he woulde,  
it is oure dуетie not for to folowe  
that which he doth permitte. For  
the magistrate is the seruaunt of  
God and of nature: not the lord  
of God and nature: therefore he  
oughte to gyue place to the ordi-  
naunces of God and to the lawe  
of nature, to be ruled of them, &  
not they of him. Therfore he that  
wyl haue God mercifull to hym  
and

The Magi-  
strate is the  
seruaunt and  
minister of  
God and of  
nature.



An exposition vpon  
and a gentle Lorde, desiring to be  
in the numbre and felowshyp of  
sayntes & of the chyl dren of God:  
he muste forsake al the blynde ex-  
cuses of these vsurers wyth all  
their vsuries. Let thys be suffici-  
ently spoken concernynge vsury:  
nowe that remayneth, we wyl de-  
clare of rentes and interest.

**Purchasing.**

The doubt and question of by-  
ing of rentes: & of the dammage,  
otherwise called the interest or re-  
compensation, which a man doth  
receyue of his detter for the hurt  
and losse, whiche he hath sustey-  
ned and bozne: by reason that the  
dettor dyd not pay hym his dette  
at the day he shoulde haue paied.  
We will not make therof any de-  
claration, to thentēt þ we would  
allowe it: or to steare by the exce-  
ssive and insatiable couetousnes  
of men to the byinge and purcha-  
sing

the. x v. Psal. of Dauid

syng of great quantitie of landes  
and tenementes, or to cause them  
hereby to be the more streighte &  
extreme to their tenaūtes if that  
they do not paye at the daye: but  
to settle and satisfie the conscien-  
ces of these men: which vpon iust  
and reasonable cōsiderations and  
causes do bye landes & tenemētes  
for to lyue by: & of these no heathē  
do vse also to require interest for  
the damage & hinderaūce that  
he doeth susteyne by that he hath  
not his money and dуетie at his  
daye. It is muche more godly to  
be occupied in doing of good dee-  
des (as to gyue for gods sake in  
almes deedes and to lende freely  
without hope of gaynes) then for  
to gape after lucre and vantage,  
wherefore to these laste good dee-  
des named, thy mynde aboue all  
thyng ought to be gyuen: in these  
thou



To the lender and borrower: great  
rewards are promised.

An exposition vpon  
thou shouldest exercise thy selfe.  
For in lending and shewing thy  
selfe liberal to thy neighbour ther  
are promised of God great rewar  
des both in this lyfe and in the  
lyfe to come. As for the purcha  
sing of retyres & the desire of lucre  
& gaynes, they haue no maner re  
warde of God, but such benefites  
and pleasure as are open to al the  
worlde, that is the pleasure and  
profite that thou dost take there  
of. For lykewyse as in all manner  
of cōtractes and bargaynes there  
is some recompence of pleasure for  
them in this lyfe: euen so in the  
lyfe to come, these contractes and  
bargaynes, for the doing of them  
haue nor shall haue no maner of  
rewarde. For as the Lorde sayeth  
the workes of the ciuile ryghtu  
ousnes and iustice haue there re  
wardes already. But liberalitie

the. xv. Psal. of David

in gyuyng and lendynge to thy  
neighbour, principally and before  
all other thynge is commaunded  
of the Lorde. Wherefore if this be  
not regarded in all thynge that  
thou dost, not onely thy purcha-  
sing shal be detestable and wicked  
but also all other maner of con-  
tractes and bargaynes seme they  
neuer so godly, if thou haste not  
mynde of Christe in doing therof.  
For there can be nothynge well &  
godly done, in what state or degre  
of life so euer it be, where the loue  
of thy neighbour is not regarded  
and also mynded.

There be many whiche doe  
thynke that the purchasyng of  
rentes hath a spice of vsury in it:  
bicause they do perceyue that of-  
ten tymes men do come by them  
by euyl craftes & deceitfull mea-  
nes. They do thynke also that it



## An exposition vpon

is a thyng vniuste and vngodly  
to eracte and demaunde any ma-  
ner of interest for the duetie not  
payed in dewe season. And truly  
therein they are nothyng at all  
deceyued. For it is certeynly true  
that wycked and vngodly rentes  
either by vngodly waies gottē or  
vncōscionably demaunded, & also  
that interest which is vniuste and  
vnrighuous: is playne vsury.  
For those are wickēd rētes, which  
are taken agaynst the commaun-  
dement of God, agaynst the wille  
of the commune lawe & agaynst  
the lawe of nature: that is to say,  
by the whiche rentes thy neigh-  
boure is polde or pylde, wherein  
the euen & equal portion of equa-  
litie and iustice on both the par-  
tes wyth equitie is not obserued  
& kepte. What so euer is boughte  
and taken accordyng to the com-  
maun

Unlawefull  
purchasinge  
and vniuste in-  
terest are vsu-  
ry: with rea-  
soning of rētes.  
Howe many  
vsurers haue  
there in Englad

the. xv. Psal. of Dauid

maundemente of God, after the  
publyke ciuile ordinaūces and ac-  
cordinge to the lawe of nature, it  
is bought and taken ryghtuous-  
ly and accordinge to good consci-  
ence, and ought not to be iudged  
vsury in no case. The consciences  
of those whiche are godly men a-  
bydyinge in the feare of the Lorde  
are moued & troubled by the au-  
thorities of the scriptures, for the  
whiche cause chiefly it is to be di-  
scussed whether that rentes are to  
be taken as vsuries prohibited by  
the scripture, yea or naye. Where-  
fore we wyl fyrst speake of rentes,  
and then afterwarde of the inter-  
est which is demaunded for lacke  
of payment in due season. The  
preceptes of the Lorde and com-  
maundementes of liberalitie in  
guyng and lendyng oughte not  
to be objected and layed agaynst,

The Lorde  
prescribeth no  
ordre in ciuile  
matters, he  
doth, & semeth is

Q.ii.

as



to the Magis-  
trate to do &  
ordre al thinge  
after the rule  
of his worde.

## An exposition vpon

as contrary to the purchasyng of  
rentes, bicause the Lorde in his  
commaundementes & preceptes  
doth not meddle at all: naye spea-  
keth no worde of byinge and sel-  
lynge, he doeth not prescribe any  
maner of ordre in bargaynyng.  
He viddeth vs onely to shewe our  
selues gentle and liberall in heal-  
pyng of our neighbour, and that  
the good deede which we do, should  
be frākely & frely done. We ought  
not to fetche furth of the scrip-  
tures the fourme and maner of bar-  
gaining one of vs wyth an other,  
but from the ciuile lawes, whiche  
do handle al suche matters so con-  
ningly, so excellētly, that nothing  
can be moze, whiche hath had al-  
waye authoritie to deme & iudge  
betwene mā and man, cōcerninge  
all maner of contractes and bar-  
gaynes wich are vled to be made.

The

the.xv. Psa. of Dauid.

The Lorde doth not abolishe and take away the facion and maner of occupieng in bargayning, but rather confirmeth it, commaunding that by those ciuile lawes al maner of controuersies & strifes should be finished and ended, and that we do obey to them, wherby he doeth improue and condemne onely vsuries, and not cōtractes. As for the true bying and selleng of rentes, it is a kynde of cōtracte and bargayne, it is no parte of vsurary cōvention, Ergo it is not condemned of the Lorde. For vsury perteyneth onely to such thinges as are lent to be paid againe in the selfe same substaunce or in some other substaunce of the same kynde of thyng wyth vantage & gayne, not perteynyng to any other maner of contractes of occupieng. But laweful and iuste by-

Q.iii.

inge

Usury consisteth in that thinge whiche is lent & borrowed: purchaseng of rentes do not consist in lending and borrowng, ergo lawfull purchasing is no vsury.



An exposition vpon  
inge of rentes, consisteth neither  
in borrowynge nor in lendynge. Er  
go bying of rentes without fraude  
gyle and deceite, can be none vsu  
rary conuention, nor to be called  
vsury. Thys reason proueth it to  
be true, bicause that when any  
man deth bye wyth his goodes &  
money, any maner of landes or  
houses, men do not saye that he  
hath then lente his money or his  
goodes, but that he hath bought  
thys or that wyth his money and  
goodes. Also what soeuer is taken  
in lone of the needy, more then  
that thinge which was deliuered,  
is playne vsury, not that whiche  
is boughte in theyr grounde or  
other possessiōs, which is a plaine  
sale, wythout any free gyfte, and  
of duetie doth owe nothinge to be  
gyuen freely therein. Then it fo  
loweth, if a ryche man doe bye  
rentes

the. xv. Psa. of David.

rentes of hym that is not needy  
and pooze, he committeth no vsu-  
ry, for the rentes are the vantage  
gayne and profite of that, whiche  
was bought and solde, and not of  
money or goodes lent & borrowed.  
For the precepte and commaunde-  
ment of lendynge is ordeyned for  
the needy, not for the which with  
other mennes money do gayne &  
gette profite, byinge therewith  
villages, groudes, houses, & suche  
other possessions.

There be thre maner of men  
in thys lyfe, to whom by the lawe  
of God & of nature we are bound  
to do good, but after a seuerall  
and distinct maner, hauynge re-  
specte to what sorte of men we do  
oure good dedde. There is one  
kynde of men whiche be so pooze,  
that of mere necessitie thei are dri-  
uen to beggery & askyng of theyr

Three kindes  
of men.

Beggars.

Q. iiii.

almes



Honest poore  
men hauinge  
neede.

Rich men.

This is a  
goodly lesson  
and full of  
learnynge.

An exposition vpon  
almes, whiche if they do borrowe  
any thyng, can not restore it a-  
gayne. All other sorte of men are  
nedy, whiche haue neede other  
wyle of other mens healde, but  
not alwaye, whiche can sometime  
restore agayne that whiche they  
haue borrowed. The third sort are  
those, whiche hauyng possessions  
& lyuelode, haue ynough of their  
owne substaunce to maynteyne  
them without the healde of other  
mennes goodes. Thys by the di-  
uersity and diuers sortes of men:  
must you ponder & iudge, to whō  
you are bounde to do well frely  
wythout profite, and wyth whō  
you maye bye and sell or make a-  
ny other lawfull contract for ba-  
targe & gayne. The lawes of Mo-  
yses do beare witnes p̄ the Lorde  
dyd deuide his people of Israhel in  
to these three sortes of men, shew-  
yng

the. xv. Psa. of David.

wynge howe and to whom men  
ought to shewe the selues gentle  
& louyng, & after what maner to  
euery sort. The firste sort of these  
three, he commaundeth to healde  
freely, wyth free gyfte, that is to  
saye, wyth almes dedde: sayinge.  
Thou shalt not lacke poore men  
dwellynge in thy lande: therefore  
I commaund the to open thy hande  
to thy needy brother, and to the  
poore which are with the. To this  
precepte pertaineth those wordes  
whiche are spoken of the Lorde,  
saying, that we are bounde to gyue  
to them which do aske. And those  
wordes also, concernyng hospita  
litye, and the prouision whiche is  
to be had for the voyding of great  
nūbre of poore folke. The seconde  
sort, the Lorde commaundeth to  
be holpen & succoured not wyth  
almes deddes & guyng of mens  
goodes,

The first  
sorte must be  
holpen with  
gyfte.

The seconde  
sorte wyth  
deng.



An exposition vpon  
goodes, but wyth lendynge for a  
time to be repaid agayne, bicause  
that thei are not driue to extreme  
necessitie of pouertie: haupnge of  
their owne wherewith they are  
able to restore and paye agayne  
that whiche they haue borrowed.  
Saynt Paule teacheth that our  
good deedes oughte to be done w  
a good iudgement and discretion  
obseruynge an equall and an indi  
fferent ordze and maner therein:  
leste the neede & necessitie of the  
one shoulde make the other also  
to be more ydle, slouggyshe and  
slouthfull. For if wythout any re  
specte a man shoulde gyue freely  
as an almes deede, his goodes to  
them, to whom accordynge to rea  
son, he oughte but lende them (bi  
cause that they are able to restore  
agayne that they do receiue) what  
reason or ordze woulde be therin:  
what

We must  
haue respect  
in our good  
deedes lest we  
be occasion of  
much pouer:  
y: thow our  
intēpētūe  
liberallite.

the.xv.Psa.of David.

what equall iudgemente woulde apperre in that thyng, whyche should be to the one extreme calamitie: to þ other occasion of great ydlenes & slouth. Of this seconde kinde and sorte of mē speaketh the lawes of God when thei do treate of lendyng and of vsuries whiche we haue rehearsed here before.

The whiche lawes apertly, manifestly & as it were shewyng wyth a fingar do meane and speake of those men whiche are needy and of none other as the Lorde hym selfe wytnesheth, sayinge, thou shalte lende to thy brother wyth out vsurie. Also of thy brother whyche standeth in neede, thou shalte take no vsurie for that whiche thou doest lende hym. Againe. My pore people thou shalt not oppresse wyth vsurie. Of this sorte also is that scripture which sayth.

All these scriptures do make for the second sorte of men.



An exposition vpon  
sayth. Thou shalt not turne thy  
face from him which cometh to  
borowe any thyng of the.

The thirde  
kynde of men.

For the thirde kynde of men,  
contractes and occupyng by by-  
ing and sellynge was ordeyned,  
whiche maye lawefully amonge  
them selues bargayne for lucre &  
gayne. To whō the lawes do pre-  
scribe howe & after what maner  
thei shal occupy together. For the  
whiche cause also Judges are or-  
deyned to gyue sentences conser-  
nyng all ciuile controuersies and  
variaunces, and by iudgemente  
to determe, decree and ordeyne  
what is ryght and what contra-  
ry. Those oughte men to folowe.  
For Christe doth not take awaye  
the olde politike and ciuile ordi-  
naunces, he maketh no newe de-  
crees & ordres for ciuile matters,  
he doeth not take on hym to dis-  
cuss

the. x. v. Psal. of David

cusse such matters: the knowledge  
wherof he comitteth to the lawes  
and politike ordinaunces of men.  
He doeth bydde and commaunde  
vs to gyue vnto Cesar: the ryght  
of Cesar, and to be obediēt to the  
ciuile and lawefull magistrates:  
to keepe and folowe theyr ordi-  
naunces, bicause that theyr ordi-  
naunces, are the ordinaunces of  
God. For the Magistrate is the  
ministre of God. He teacheth also  
that we maye wythout hurte or  
scruple of conscience, in all ciuile  
busynes and matters, whiche do  
perteyne vnto thys thirde sorte &  
ordre of men: imitate and folowe  
the lawes and ciuile ordres made  
and ordeyned by a lawefull Ma-  
gistrate, to whom of God is com-  
mitted the iudgement and mini-  
stration of right in all such thyn-  
ges. The kyngdome of Christe is  
not

The ordinaun-  
ces of the mag-  
istrates are  
the ordinaun-  
ces of God.



## An exposition vpon

Wherefore  
did not Christ  
make ciuile co  
stitutions.

not of this world: therefore Christ  
doth not ordeyne and make ciuile  
constitutions and lawes for such  
matters as do passe amonge men  
in theyr occupiynge and other  
deedes which they are bounde to  
obserue beinge ordeyned by the  
Magistrates and rulers: he ma  
keth no lawes of endyng their co  
trouersies and debates betwene  
them: but all together he doeth co  
mitte to the ciuile Magistrate a  
heade. As by the answer dyd ap  
peare whiche he dyd make to hym  
whiche desired of the Lorde that  
he would deuide and gyue to him  
the portion and parte due to hym  
of his fathers heritage, sayinge  
that he was not ordeyned a deui  
der & Judge of heritage matters  
as a thyng perteynyng nothing  
to his office. Christ doth p whiche  
is p busynes of his father, whiche  
his

the .xv. Psal. of Dauid

his father commaunded him to do:  
those thynges which pertyne to  
the kyngdome of God, and to the  
health of man. He sheweth and  
setteth furth his Gospell: he offe  
reth euerlasting health, he giueth  
all spirituall gyftes: he openeth  
the secretes and priuie of his fa  
thers wyll, he doth enterpryte the  
lawe of God, he teacheth what is  
well, what is euill done, what  
thyng the Lorde is pleased or an  
gry with: howe we may be saued,  
howe we maye be damned, he ma-  
keth no ciuile lawes, only he doth  
commende and allowe in oure ci  
uile and politike matters a ciuile  
and politike iustice, he prayseth  
the ordinaunces whiche the lawe  
of nature hath ordeyned and byn  
deth vs to keepe, he extollethe the  
honest dealing and conuersation  
of men, he commaundeth that we  
do

The office of  
Christ.



## An exposition vpon

do vse our cōtractes, & bargaines,  
wherby we obtaine either the pro  
prietie, or the vse onely and occu  
pying of thynges as the contract  
doeth declare, ryghtly and accor  
dyng to equitie and conscience.

The Lorde doth loke for no more,  
but that we do obserue and keepe  
the ciuile lawes and ordinaunces  
whiche are brought and borrowed  
furth of the lawe of nature wyth  
out any grudgyng, wyth a simple  
sinceritie and purenes, in our buy  
inge and sell yng, in our permuta  
tion chaung yng or barter yng, in  
our free gyuyng, in our lend yng,  
in our companies & felowshippes  
in al thynges that are layed to vs  
to keepe, beynge wyth vs in depo  
site, in takynge of pledges, and in  
all other maner of contractes, be  
thei nominate or vnnominate, as  
these whiche do folowe. I do giue  
that

Contractes  
innominate &  
nominate.

the. xv. Psal. of Dauid

that thou shalte gyue agayne, I  
do, to the entent that thou shalte  
do agayne. I do gyue, for þ thou  
mayst do. I do, for þ thou mayst  
gyue. The iudgement of all suche  
matters are lefte to the ciuile ma  
gistrate and ruler. In the Gospel  
and doctrine of the apostles there  
is no fourme and ordre prescribed  
for cōtractes and other ciuile bu  
sines. But onely the church is  
taught and admonished of al ver  
tuous, of all godly & gentle cōuer  
sation in doinge & deseruing well  
one of an other, þ me shoulde not  
referre their deedes all together  
to priuate vātage and lucre: but  
also to the commune profite and  
wealth of all other men. It doeth  
prohibite no maner of honest law  
ful occupieng: but al fraude, gyle,  
and deceite it doth abhorre and de  
test, it doth teache vs also that in

R. i.

our



An exposition vpon  
oure contractes and other occup  
ynges we shoulde beholde our sel  
ues louyngly, vprighte & godly, &  
is to saye, & we should not offende  
and trespasse any thynge in oure  
dealynges. For the whiche cause  
the Lorde doth prescribe to vs cer  
teyne generall sentences, by the  
whiche oure deedes and dueties  
towards oure neighbour oughte  
to be gouerned and ruled, that is  
to say, that we should gyue to the  
poore liberally and freely, wyth  
good stomache, hauyng a good co  
science, and with a charitie & loue  
not feyned. To them whiche are  
not in so muche pouertie as the  
other be, & we shoulde lende oure  
goodes without vantage or gaine,  
or hope of any profite, and to do  
in al our contractes as we would  
be done to. And finally that we  
do not defraude and deceyue our  
neigh

the. xv. Psal. of David

neighbour in nothyng that we  
do go about. Those men whiche vn-  
der any cloke or colour of Christe  
his doctrine woulde haue aboli-  
shed ciuile ordinaunces & lawes,  
are past all shame: working wyc-  
kedly, ouerthrowing & turnyng  
vpsyde downe comune wealthes,  
settyng diuision amonge men, ab-  
olishing honest, necessary and pro-  
fitable ordinaunces and actes, and  
last of all the disturbers of al qui-  
etnes and tranquillitie, & the loue  
breakers of all men. The doctrine  
of Christe as I haue sayed rebu-  
keth the vices and abuses whiche  
men vse in theyr occupiynge, the  
orde of occupiynge not abrogated  
or minished, nor yet the authori-  
ties and iudgemetes of the lawes  
taken from them, but confirmed &  
made more stronge. Lye wyse as  
they do depraue, corrupt & slaunt



An exposition vpon  
der the Gospell: whiche do wyꝛe  
waist euery pꝛecept and cōmaun  
dement, makynge it to serue for all  
states of lyfe for all kyndes of per  
sons generally. So do thei which  
take these pꝛeceptes of Christ, say  
ing (To him þe asketh of the: giue.  
Turne not frō him which would  
borowe of the and such other) lay  
inge the sayed pꝛeceptes agaynst  
the commune lawes & ordinaūces  
as cōtrary & repugnant to them,  
appliyng (I saye) these pꝛecepts  
to all maner of men wythout re  
specte, difference or knowledge,  
which of the thre states or sortes  
of men they be of, in whom these  
cōmaundementes are to be kept.  
They whiche do make the pꝛecep  
tes of Christe to serue for all men  
generally, hauyng no considerati  
on, in what, to whō, & howe, tru  
ly they do bynne in, a foule confu  
sion

the.xv. Psa.of David.

tion, they do confounde and mingle together sundry and different thinges, they do ouerwhelme the duetie & office of amitie & friendship, they do reproue and forsake the ryghte iudgemente of reason, they plucke out al ciuile iustice & equitie frō thys lyfe: they do trouble mennes consciences, bringing them into a merueilous perplexitie and doubtfulnes: they do set furth, as it were to sale, the lawe & signature, cōcernyng the keeping of an equall and indifferent ordre in all thynges that men do: finally of all thynges they do turne that which should be vp, downe: and that which should be downe, vp. It is a very pernicious error to make euery precept which is commaunded to serue for al mē in generall together, what state, degree, or ordre so euer they be.

The preceptes  
in the law are  
not al vniuersal.

R.iii.

There



## An exposition vpon

There is a great sort of men thyn-  
king the selues very wyse, whiche  
by this errour being seduced and  
deceyued, or rather brought into  
great madnes, do say that by the  
Euangell or Gospell of God the  
commune natural reason & iudge-  
ment of men is ouerwhelmed and  
choked, that it can not tell what  
to do: that therby, the ciuile lawes  
are abolished: that the commune  
wea!thes of men are destroyed, that  
all good ordinaunces and ordines  
are taken cleane away: and final-  
ly that the Gospell is nothyng e-  
ls, but the doctrine of some man  
whiche was not sobre or elles in  
his right wittes. When that our  
olde and greate Doctours in diui-  
nitie coulde not tel which way to  
make answer to the cauillations  
of these wicked raylers, they dyd  
make them beleue that these pre-  
ceptes

the. xv. Psa. of David.

ceptes were nothyuge elles but counsels, whiche appeared to be repugnant to nature and ciuile iustice, affirming that these counsels were not wyttē to al mē, but to thē onely whiche were perfect. By the which blinde reason, they haue not made answer to the wicked and diuillische cauillations of them, wherewith they shoulde be contented and pleased: but they haue gone aboute to blynde theyr eyes and to deceyue thē: makinge them more mad, then they were before, gyuyng to them a greater occasion to sclaunder and reporte euyl of the Gospell. For euery mā doeth see that Christe doeth commaunde earnestly, that which his wyl is to be done Wherefore if so be a man shoulde aptly, ryghtly, wythout any maner of fraude & colour, make answer to their ca-

He doth im-  
pounge the  
frantike made-  
nes of many  
which do cons-  
tende that the  
Gospel is but  
an idle matter  
and a disqui-  
etinge of all  
commune  
wealthes

R. iiii.

uilla



An exposition vpon  
uillations, it is requisite and ne-  
cessary that the preceptes and cō-  
maundementes of Christ be so ex-  
pounded, that they shall not ap-  
peare cōtrary and repugnant to  
the lawe of nature, and to the cō-  
mune lawes: otherwyle the sclau-  
derous reportes of the enemies &  
aduersaries of Christe can neuer  
be put a syde and ouercome. If so  
be that the preceptes of Christe  
were referred and applied to thē,  
to whom they do pertyne, these  
foule raylers agaynst God were  
confuted and also cōfounded, that  
they shoulde haue nothyng to  
answeare, we shoulde not neede  
to make thē beleue: as the diuines  
bled to do, that they were but cou-  
sels. The Lorde doth cōmaunde,  
(he doth not coucell) & we shoulde  
not resist them whiche woulde do  
to vs euyl, & we iudge not, that  
we

The Lordes'  
preceptes may  
not be called  
counsels.

the.xv. Psa. of Dauid.

we do not condemne, & we stryue  
and cōtende not in the lawe, that  
we do sweare in no case, to turne  
the left cheeke to him which hath  
smotte the on the ryghte, not to  
demaunde agayne that which is  
taken from the, to giue to him al-  
so thy cloke whiche woulde take  
thy cote, to loue our enemye, to do  
good to them which hate vs, to re-  
nounce and forsake al our goodes,  
to gyue to euery man that asketh  
ought of vs, to sel al that we haue  
and to distribute it to the poore:  
to bidde to oure feastes the poore,  
feable, halte, lame, blinde, not our  
friendes, bꝛetherne, kynnsfolke,  
neighbour, and ryche men, which  
can bidde vs agayne, whiche can  
do as much for vs agayne, to giue  
that thinge freely which we haue  
freely receiued, not to possesse, nei-  
ther siluer nor golde, to beare and  
cary



An exposition vpon  
cary no money in oure gyddelles  
aboute vs, to haue no wallette  
noz shoes, noz two garmêtes, and  
suche other. If these & suche other  
lyke preceptes of Christe shoulde  
be layed agaynst the honest, nece-  
ssary and profitable ordinaunces  
made accordynge to reason, there  
shoulde nothyng remayne vn-  
troubled and in orde in a com-  
mune wealth, all good actes and  
ciuile lawes shoulde be taken a-  
waye, bicause that the lawes do  
stabilishe & confirme iudgemêtes,  
require the othes of menne, allo-  
weth y proprietie of goodes, they  
permitte a man to vse his defence  
shewynge howe he shall defende  
hym, they teache howe we maye  
defende both our bodies & goodes  
they commiend e ciuile iustice, they  
commaunde to render thâkes for  
good turnes receiued, thei do no-  
mische

the.xv. Psa. of Dauid.

rishe vs that we oughte and are  
bounde to recompence wyth lyke  
benifite hym whiche is benificiall  
to vs: and finally they do teache  
vs th[at we oughte to shewe oure  
seluss in al our deedes gentle and  
louinge, and alwaye requitte one  
good turne for an other.

To thys iudgement & mynde  
of the ciuile lawes and ordinaun  
ces, the preceptes of the Lorde are  
not repugnant & contrary: if they  
be vnderstande as they oughte to  
be: beinge referred to suche kynde  
of men as the Lorde dyd preach &  
speake to them. The Lorde by his  
precepte doeth not abrogate the  
publike iudgementes: he forbyd-  
deth not othes lawfully made, he  
taketh not from the Magistrate  
the authoritie of punishment of  
transgressours: he doth not forbid  
priuate men to defende them sel-  
ues



An exposition vpon  
ues accordynge to ryghte and to  
the ordre of lawes: but he comaun-  
deth that christian men shoulde  
not vse extremitie: but some thing  
releasynge of theyr ryghte to fo-  
lowe those thynges whiche chari-  
tie doth leade vs to: not to auēge  
their owne quarell after theyr  
owne wyll and mynde, nor to do  
any thyng elles whiche is not to  
be sene or noted in a christian mā,  
vnworthy the sobrenes which we  
ought to haue in Christe. S<sup>aynt</sup>  
Paule in the firste epistle and sixt  
Chap. to the Corhinthians decla-  
reth openly that the iudgemētes,  
by lawes are not of God prohibi-  
ted amonge christian men, he dyd  
no more but rezechende a rebuke  
that christian men to the greate  
dishonour of Christe his religion,  
woulde cōtende and stryue in the  
lawe before wycked and vnbele-  
uyng

the. r b. Psal. of David

uyng Judges, that they woulde  
one trouble & ber an other wrong-  
fully. Moreover the Lorde doeth  
not prohibite agaynste the com-  
mune lawes, and lawe also of na-  
ture, that men shoulde haue any  
thyng of theyr owne propre, as  
theyr owne goodes: but he com-  
maundeth vs that we do not set  
oure hertes on oure goodes, that  
we also do heape our neighbour  
wyth suche goodes as God hath  
gyuen vs, in his necessitie. And  
whereas Chyiste sayeth, you haue  
receyued freely, gyue it therefore  
agayne freely, it is to be vnder-  
stande of the gifte of power and of  
healyng, whiche the Lorde dyd  
fro heauē aboue gyue to his disci-  
ples and Apostles to the stabish-  
ment and confirmation of his E-  
uangelical doctrine.

Whereas we are commaunded  
not

Howe is this  
sayinge (you  
haue receyued  
freely, gyue  
freely) to be  
vnderstande



## An exposition vpon

You shall not  
possesse it.  
how is it met

not to possesse golde or syluer nor  
money in our girdels, not to haue  
a wallet, not two cotes, not a rod  
not shoes in the waye or iourney,  
it is not agaynst the commune la-  
wes of priuate possessions, it doth  
not take awaye possessions from  
the ecclesiastical ministers and ru-  
lers: but it teacheth and sheweth  
that they whiche be disciples, hea-  
rers, and scholers, shoulde gyue  
both meate & drinke to theyr mai-  
sters and teachers, and it is not  
requisite that they which do teach  
and preache the worde of God  
should finde them selues. For eue-  
ry worke man by the lawe of na-  
ture is worthy to haue his re-  
warde and fyndyng. Who soeuer  
doth ley these preceptes of Christ  
agaynst the lawes whiche do al-  
lowe proprietie of goodes and a-  
gaynst other honeste ciuile ordi-  
nau

the. r b. Psal. of David

naunces for the gpyng of sty-  
pēdes to them whiche do minstre  
in the churche, he doeth not onely  
impouge and infringe the lawe  
of nature and politike ordinaun-  
ces and actes, but also he doeth  
improue and disalow the doctrine  
of Christe and his Apostles, which  
in his churche hath constituted &  
ordeyned diuers ordzes of mini-  
sters, whiche hath commaunded  
that by the commune charges of  
the church they should be founde  
and maynteyned. As it is a great  
and a foule erroure to make these  
lawes by me rehearsed to serue  
for all kynde of men wythout re-  
spect, and so to ley them as lawes  
contrary to the commune lawes  
and honeste profitable and nece-  
ssary ordinaūces of Magistrates  
and rulers: so it is a very pernici-  
ous errour to holde and perswade  
that



An exposition vpon  
that those preceptes of liberalitie  
in gyuyng and of lendyng freely  
wythout profite & vsury do per-  
teyne to all maner of men, and to  
lay them agaynst the honest poli-  
tike ordinances of cōtractes, of  
purchasing of lādes or tenemētes,  
and of interest. Every precepte  
muste be accommodate and made  
to serue for thys kynde or that  
kynde of men, accordyng to the  
state and degree that they be of.  
For lykewyle as the Magistrate  
doth not synne & offende in iudge  
gyng, condemnynge, resistynge of  
euyl and in recoueryng of stolne  
goodes . &c . if he do vse his autho-  
ritie and power as he oughte for  
to do : euen so doeth he not trans-  
gresse whiche doeth bye and pur-  
chase any thyng of them wyth  
whom he may lawefully contract  
and bargayne for profite & gaine.

And

the. xv. Psal. of David

And as the preceptes of Christ do not bynde all men indifferently or a lyke, so by thys precepte of lendynge, to lende to all sortes of men we are not bounde. For by that whiche we haue declared, it is manifest that the precepte of Christe concernynge lendynge and almes deede doeth not pertyne to the thirde sorte of the thre sortes of men whiche we haue rehearsed.

Wherefore if any man do either gyve for euer (as the comune saying is) or elles do lende any thing to any of these men whiche be of the thirde sorte: he doeth it of his owne free wyl wythout necessitie or compulsion of the lawe of God, for frindshippe sake, to whom he maye wythout grudge of conscience, if hym please: neither giue nor lende: the lawe byndynge hym not thereto. For asmuche then: by

S. i.

the



An exposition vpon  
the precepte of gyuyng and len-  
dyng we are not bounde, to the  
thirde sorte of men, that is to say,  
to the ryche and substantial men,  
so is it not prohibited and forbid-  
den to them amonge them selues,  
that is to saye: suche as they be  
them selues, ryche and substanti-  
al to bargayne & make contractes  
for honest gaynes and laweful lu-  
cre: nor yet the profite and gaine,  
whiche for the vse either of money  
or any other thynge is receyved  
and taken wyth reason, not exce-  
ssiuely of those men whiche are of  
the thirde sorte: is not to be na-  
med vniury. for vniury pertyneth  
& dependeth onely on that thynge  
whiche is lent, whiche lone is due  
wythout denial by the law of god  
to the needy, and not on other ma-  
ner of occupiynge by contractes  
and bargaynes whiche is propre  
to

the. xv. Psal. of Dauid

to the thirde sort of men. Where-  
fore byinge & purchasing of lande  
& tenementes, not wyth to great  
damynage and losse of the seller: is  
no vsury. Cōtrary wise syth y in  
the precepte of Chryste of gyuyng  
and lending, is cōmaunded, that  
men of the fyrst and secnde sorte  
shoulde be succoured and holpen,  
either by free gyfte or lendyng,  
wythout any hope of vantage, it  
shall not then be lawefull in no  
case to take litle or more for the  
gayne and profite of that whiche  
thou haste either gyuen or lent to  
suche men as they be. For nature  
teacheth and byddeth vs to helpe  
hym y needeth freely, the whiche  
thyng Christ hym selfe also doth  
commaunde If any thyng be ta-  
ke of such men as they be: it is vsu-  
ry: for asmuch as it is vnlawefull  
to bargayne wyth them any ma-  
ner



An exposition vpon  
ner of waies for lucre & vantage.  
And the magistrate what so euer  
he be whiche doeth permitte con-  
tractes and bargaines to be made  
for lucre and vantage wyth any  
of these two sortes of men, doeth  
wickedly: for he doth permit that  
thyng whiche is forbiddē by the  
lawe of God, whiche the lawe of  
nature condemneth. And yet, for  
all that the magistrate doth thus  
permit & suffice: they whiche so do,  
can not be excused thereby w<sup>ch</sup>fore  
God, which do take of the, whiche  
are in necessity, any lucre or gaine  
for the vse of any thyng whiche  
they do gyue or lende.

By this declaration of the pre-  
ceptes of Christ, cōcerning libera-  
litie in gyuing & lending: and by  
the exposition of the lawes of Moy-  
ses cōcerning vsuries: and by the  
conferring of the lawes together:  
I doubt

the.xv.Psa.of Dauid.

I doubt not but it is manifeste & open that the purchasing of lādes or housynge, is no vsurary bargaine, nor reprobued by the cōmaūdementes of God, if it be done according to reason and conscience: wyth the thirde sort of men: with whō the lawe of God permitteth to bargayne for profite & gayne.

It is allowed & also confirmed by the Emperoure his maiestie, & authority of the whole Empire to purchase & to bye lande according to right and conscience. It is also in y<sup>e</sup> cōūsel had at Wormes by the decree of the whole Empire, that he whiche wyl purchase so much rent as wyl come to fyue florens by the yere: shal paye for the purchase therof, one hundredeth florens, which is after twentie yeres purchase. Thys maner of purchasing the authoritie of the empire doth

The Parllament at wormes.

Twentie yeres purchase is approued by all lawes.



An exposition vpon  
 numbꝛe amōg those cōtracts, which  
 are both profitable, lawfull & indi-  
 fferēt, cōfirminge & defēding it by  
 the cōmune iudgement & decrees  
 of the sayed Parliament, dischar-  
 ging it of the sclaunder & naughtie  
 report of all vsurary bargaynes  
 cōtractes. Wilsydes thys the Em-  
 perour with al his nobility w<sup>th</sup> ful  
 cōsent & agrement of the whole nu-  
 bꝛe assēbled together at the sayed  
 Worms, haue & do pronouce that  
 man or men what so euer they be  
 to cōmit vsury and to be vsurers  
 which do purchase foz one hūndꝛet  
 that is, fiue scoꝛe floꝛens, aboue  
 fiue floꝛēs by the yere, & of yere-  
 rent. This moderation which the  
 empire hath taken in purchasynge  
 is accordynge to reason & equitie  
 declaring ꝑ in purchasynge of rēte  
 there is a certein equality & an  
 differēt ordꝛe to be obserued, nec-  
 essary

To be vnder-  
 stōd. p. 1. p. 2. p. 3.  
 whole is vsury

the.xv.Psa.of Dauid.

necessary and profitable for the felow-  
ship of men & cōuersation of mā.  
Therefore that same ordinaunce  
men may vse, as iust & profitable,  
being the cōstitution & decree of a  
lawful Magistrate. Wherefore it  
ought not to be takē as an vsura-  
ry & vnlawful cōtract: for asmuch  
as it hath ben & is decreed & orde-  
ned by the authoritie of the pub-  
like Magistrates & rulers. Thys  
cōstitution & ordre taken and de-  
creed by the authoritie of the  
whole Empire, is not contrary to  
the lawe of nature: for it is not a-  
gaynst the commune profite, it is  
not with the hurt & hinderaunce  
of any man, but to their healpe &  
succour, it is indifferēt & equal for  
the seller, as well as the byer, it is  
not agaynst the loue which we do  
owe to our neighboure: therefore  
it ought not to be improued. The



An exposition vpon  
cōsciēces of those men whiche do  
purchase after thys ordre oughte  
not to be disquieted, doinge their  
feate wyth a good conscience and  
wythout filthy desire of vnlawe-  
full lucre and gayne.

Also for þ honest mainteininge  
of occupiynge, in bying & selling  
and other maner of trades which  
are vled amonge substantiall and  
rich mē, the vse of other mens mo-  
ney is necessary, for wythout that  
no busines cā be done: & who that  
doth take that away frō amonge  
mē, he doth detract & plucke much  
frō the cōmune. That  
saith that men (I do meane those  
men of the thirde sort, to whō nei-  
ther gyfte, nor lone by the lawe of  
God is dewe) oughte not to bar-  
gaine amonge thē selues for a mo-  
derate & lawful gaynes to be take  
for the vse of their money doeth

erre

the.xv. Psa. of David.

erre & kicketh agaynst the cōmon  
profite. For it is ryght & that mā  
shoulde haue some gayne, wyth  
whose money an other man doeth  
gette profite & vātage. Wherfore  
syth that euery man can not nor  
ought not to esteeme & iudge after  
his owne mynde and wyll, what  
is right, indifferent and equall to  
be taken for the vse of money, let  
vs followe the myndes, iudgemē-  
tes & sētēces of Magistrates law-  
fully ordeined, cōcerning such ma-  
ner of bargaynyng, wherein the  
vse of money is bought & solde.

The Euāgel of Christ doth re-  
quire in all worldly busines & ci-  
uile matters a iust & an equal or-  
dre for all partes to be obserued,  
but howe & after what facion it  
shalbe obserued & kept: it sheweth  
no fourme nor exēple: neither ge-  
nerally in all maner of cōtractes,  
nor

Moderate pr  
fite and gayn  
it may be tak  
amonge the  
riche for the  
vse of there  
money.



An exposition vpon  
noꝝ yet specially oꝝ saueraſſly by  
them ſelfe, as what is iuſte oꝝ con-  
trary, equal oꝝ vnequal, it decla-  
reth nothyng at all. Therfoꝛe it  
is neceſſary in all ciuile and tēpo-  
ral matters, to follow the cōmon  
ordinaunce made and ordeyned  
by Magiſtrates and rulers agre-  
ing to reaſon, equitie, & cōſcience,  
beinge not lawefull foꝛ any man  
to excede and paſſe the limittes &  
bonde of thoſe publike ordꝛes cō-  
firmed & approued by the autho-  
ritie of ſuperiours. Therwhiche  
lawes and ordinaūces of the pub-  
like Magiſtrates we are bounde  
to obey, not onely foꝛ feare of the  
paynes foꝛ the tranſgreſſours in  
the lawes conteyned: but alſo foꝛ  
cōſcience ſake. Therfoꝛe thoſe mē  
do offende whiche do bye and pur-  
chafe of yerely rēt aboue the ſome  
of fyue ſtoꝛengs foꝛ an hūdꝛeth ſto-  
rens.

the.xv.Psa.of Dauid.

reng: for they do against the ordre  
and decree of the whole Empire  
which can not excuse them selues  
though they do laye for them the  
possession & proprietie of the thing  
saying, y the lande was his owne  
whiche dyd sell it, that he myghte  
do therwyth what him listeth and  
suche other wordes.

For although that euery man  
is proprietary & lorde of his owne  
goodes: yet no man maye vse the  
at his owne pleasure and wyl a-  
gaynste the ordre of the lawe. For  
the Lorde & the magistrate which  
is his minstre, are the lordes and  
heades both of oure body & goo-  
des, we are but the dispensers &  
stuardes therof. Therfore it is ne-  
cessary that in the stuardshippe to  
vs, of the Lorde comitted, & in the  
administratiō of our goodes, that  
we do behaue our selues after the  
wyl

They do not  
offende whiche  
do purchase  
after .x. or vii  
yeares, pur-  
chase & war-  
rant you.



An exposition vpon  
wyl of the Lorde & the ordinaun-  
ces of the lawefull Magistrates  
and gouerners.

By this rea-  
son he proueth  
it no vsury to  
purchase  
landes.

For asmuche then as the pur-  
chase of house and lande, and the  
gayne therof remayneth and also  
doth yerely fructifie & brynge pro-  
fite to him which bought the pur-  
chase, the thinge which was solde  
doth not by the vse therof consume  
& wast. Therefore it is not against  
nature for the vse of the thyng  
which was solde to take profite &  
gayne accordynge as the lawes  
haue ordeyned. For, to sell the vse  
of a thyng whiche doth not con-  
sume, is of hym selfe no synne: if  
it were, then shoulde it be vnlaw-  
full, to lette furth any thyng to  
hyar, and suche other cōtractes:  
wherein both the vse of our goo-  
des and also of oure personages &  
bodies for a tyme are solde.

To

the. x b. Psal. of David

To sell the vse of oure money, the  
circumstances thereof do make it  
sinne and greuous, of it selfe it is  
none. As to sell the vse of thy mo-  
ney to hym which is in necessitie,  
being of the two first sortes of mē  
which we haue declared. and also  
bicause it is solde against the com-  
mune lawe. The state, condition &  
qualitie of þ person declareth this  
cōtract to be lawfull or vnlawfull:  
whē a mā frō ryches falleth to po-  
uertie. In this cōtract a mā with  
cōsciēce cā not demaūd any gaine  
or bātage: bicause this maner of  
cōtract of bying the vse of money  
in courtes of cōscience is not cal-  
led bying & sell yng, but taketh an  
ether name of it, & is called a lone  
or money lent, in the which thinge  
lent & borrowed, the vse of þ thing  
ought not to be solde. Also it is a-  
gainst naturē, þ thinge, which is  
spent



An exposition vpon  
spent, consumed or lost, & of it selfe  
encreaseth not, nor bryngeth any  
maner of fruite of his owne na  
ture to the better, should brynge  
lucre and gayne to the creditour,  
that is to hym, whiche deliuered  
the money. For it is synne and re  
pugnant to the lawe of nature, in  
thys cause to sell the vse of any  
thyng: when with the vse of the  
thyng, the thyng also it selfe is  
wasted & consumed of his owne na  
ture, or to speake more playnely,  
when the vse of the thyng is the  
spendyng & wastyng of the thyng  
whose vse is solde. These thynges  
wel weighed & considered, it is ma  
nifest & cleare y<sup>e</sup> the purchasing of  
lādes is allowed by the authoritie  
of the whole Empire, y<sup>e</sup> it is not  
cōtrary to the lawe of nature, nor  
none other lawe, nor yet repug  
nāt to the maynteynaunce of se-  
low

the. xv. Psal. of David  
letwshyp & amicable societie of mā  
in thys lyfe, all maner suspication  
of vsury by the authoritie of the  
sayed counsel beinge taken away  
from it.

Some men there be which do **Interest.**  
doubt, whether a man may lōke &  
demaunde amēdes & recōpence,  
for the damage & losse whiche he  
hath susteyned in forbearynge the  
money which he did lende, longer  
then the tyme & it was lent for: or  
whē the man whiche dyd borrowe  
the money, dyd not accōdyng to  
his promise paye it agayne, but di  
fferred the payment therof lōger  
thē was promised to the losse, hin  
derance & hurt of the lēder, whe  
ther in this case it shoulde be vsu  
ry to demaūde any recōpence, yea  
or naye. For asmuche as thys is  
about the question of lēndynge,  
whiche ought to be free wythout  
ban



An exposition vpon  
vantage & gayne, it is thoughte  
that it should be vsury. Although  
that interest as well as vsury is  
bought, that thing which is lent,  
yet there is greate difference be-  
twene them. For an action which  
is taken for interest, is for the dam-  
mage & losse whiche the creditour  
doeth susteyne that he may be sa-  
ued harmeles. Contrary wyle an  
action of vsury, is for no damage  
whiche the creditour hath had or  
susteyned, but for gayne & vantage  
whiche he woulde haue. In thys  
matter the mynde & iudgemente  
of the ciuile lawe must giue to vs  
lyght, what is to be done, whiche  
alloweth recōpensation & making  
of amendes for so much damage &  
hurt as the creditour hath sustey-  
ned, which recōpence is called the  
interest, whiche sentence & minde  
is cōfournie & agreable to reason.  
For

the. xv. Psal. of David

For it is agaynste all reason, that  
the thyng lent should be damage  
to the lender, & that the good wyl  
of the lender, and his good deede  
should be recōpēsed wyth an euyl  
turne and hurtes. Howe be it **I** **Wacks**  
woulde counsel euery godly man  
(what soeuer the law doth permit  
graūt & suffre) for to followe that  
thyng which shal stāde with equi-  
tie & charitie. For this is the most  
surest & best waye. Thys haue I  
spoken of vsury, & of purchasyng  
of lādes & tenementes. Nowe let  
vs returne againe to the text.

The terte

And hath not takē any gys-  
tes or rewarde agaynste  
the innocent.

These gysstes and rewarde,  
whiche are giuē for tokens of loue  
and friendshippe amonge frien-

**T. i.**

**Des**



## An exposition vpon

des and louers, are not ment, nor  
blamed by these wordes of the  
Psalmist, but suche gyftes and re  
wardes wherby the innocētes do  
suffre dāmage and hurt, wherby  
also, right, equitie and iustice are  
abused and peruerter. Therfore  
it is spoken openly and manifest-  
ly of those gyftes which are taken  
to the hurtes and wronge of the  
innocent & of hym which is wyth  
out blame. By these sentences &  
wordes of the Psalme al they are  
iudged to eternall damnation,  
which for theyr owne profite and  
bantage do giue sentence agaynst  
ryght and iustice whiche do mayn-  
teyne and prolonge vniust suites  
whiche do counterfeite iuste cau-  
ses and quarels for theyr owne lu-  
cre and bantage, & finally who so  
euer doth wronge and hurt the in-  
nocent for to get any gaine or pro-  
fite

Agaynst iud-  
ges whiche do  
take gyftes  
wherby the  
innocentes are  
oppressed and  
iustice peruer-  
ted.

the.xv. Psal. of David

sife therby. It is generally spokē  
it pertyneth to al states, degrees  
and ordres of lyfe to all maner of  
men, and not to Judges and ru-  
lers onely. A ykewyse as he is gil-  
tie of eternall damnation whiche  
hath receiued any reward against  
the innocent, so is he also whiche  
hath giuen the rewarde to do the  
innocent harme, which doth giue  
(I saye) þ by his brybes he might  
corrupt iustice and ryghtuousnes  
to þ hurt of his neighbour. Thys  
man doth agaynste the precepte of  
god, which precept doth cōmaūde  
brotherly loue wyth all puritie &  
sincerenes, whiche cōmaūdeth vs  
to loue oure neyghboure as oure  
owne selues, and to do to hym as  
we woulde be done to. The Lorde  
doth not permit to quite euyl for  
euyl, hurte for hurte, one euyl  
worde for an other, much les doth

The giver as  
well as the re-  
cepter is threa-  
tened.

C.ii.

he



## An exposition vpon

he permit and suffre that we shal  
sclaunder the innocent, & we shal  
seeke to hurte hym wyth oure by-  
bes. For asmuche as we nowe do  
talke of rewardes and giftes, it is  
often tymes had in question, whe-  
ther & magistrates or any other o-  
fficer, before whom causes beinge  
in controuersie vse to be decided  
& to be made an ende of by iudge-  
mentes, wyth a good conscience,  
without the wrath and vengeaunce  
of God: either before the cause is  
hearde, or after the sentence is gy-  
uen and pronounced: may take of  
both or either of the seuters any  
rewardes and gyftes. In answer-  
yng to thys question the craftie  
and vngracious imagination of  
men may obiecte many thynges,  
whiche shall seme and appeare to  
be according to right and equitie.  
but the doubte & question of this

mat

Whether it be  
lawfull for a  
Judge to take  
any gifte at al

ma  
clu  
mi  
cō  
sed  
cre  
fest  
are  
son  
tha  
gib  
tes  
and  
bei  
iud  
sho  
tel  
lut  
any  
deu  
ter  
par  
in

the. xv. Psal. of David.

matter cā not be dissolued and cō-  
cluded wyth vncerteyne, darke &  
mistie opinions of mē wyth their  
cōiectures and persuasions, deuī-  
sed to maynteyne their fylthy lu-  
cre and gayne, but by the mani-  
fest scriptures & opē lawes which  
are cōfourme and agreable to rea-  
son. Thys is wythout all doubte  
that al maner of Iudges and ma-  
gistrates are forbyddē to take gys-  
tes and rewardes, for thys cause  
and ende, that they shoulde not  
beinge corrupted giue no wronge  
iudgemēt and sentence, that they  
should not haue any occasion cras-  
tely to prolōge and cōtinue the  
sute to the hurte and dāmage of  
any of the parties, or to colour &  
deuise any craftie and vniust mat-  
ter to the hinderāce of the other  
parte, either accusar or defendar,  
in recōpence of þ rewardes which  
they

¶.iii.



An exposition vpon  
they haue receiued. It is an open  
commaundemēt of God, to iudge  
iustly & ryghtuously. The very  
naturall reason of man doth both  
knowe and iudge it to be an vn-  
lawfull thyng for to abuse & cor-  
rupt the authoritie of rightuous  
iudgement. About the which que-  
stion the mynde of man doeth rea-  
son wyth it selfe, asking: whether  
that a good & godly Iudge & Ma-  
gistrate (which for no reward wyl  
do wronge or peruerte the ryghte  
orde of iustice) maye take gyftes  
of the sueters, before the cause be  
hearde or after the sentence is gi-  
uen, yea or nay? Concerning this  
question I wyl speake some thing  
in thys place briefly & wyth fewe  
wordes to satisfie h̄ mynde of thē,  
which do put it furth for no ill in-  
tent or purpose: for no maner of co-  
uetousnes, whose mynde their cō-  
science

the .xv. Psalme of David.

science doth moue and also giueth  
warnynge of the health of their  
soule, & of the glorie of the Lorde.  
The vse of such gyftes which seu-  
ters do gyue to the magistrate or  
Iudge, in no cōmune wealth can  
be iust, profitable, good or godly,  
nor yet the ende or intēt wherfore  
the gyfte or rewarde is giuen can  
be laudable, commendable & good:  
but cleane cōtrary to all cōmune  
wealthes ful of peryll, daunger &  
disruction. Therefore it is not  
laweful nor mete, that any magi-  
strate shoulde suffre or permit to  
any other, nor to hym selfe for to  
take any gyftes & rewardes of any  
mā whiche doth sue before the for  
any matter in controuersie, bi-  
cause they are worse then payson  
to all iustice. The Lorde hym selfe  
doeth forbidde the magistrates to  
take any rewardes, the causes

C.iiii.

where



An exposition vpon  
wherof, which are natural causes  
he doeth annex and ioine to his  
precept & commaundement. The  
whiche causes beinge ioyned to  
his preceptes are general, beinge  
taught vs also of the lawe of na-  
ture. Wherefore they do pertyne  
to all magistrates, and to al them  
which haue any authoritie of iud-  
gement. For asmuche then as the  
preceptes & the causes of the pre-  
ceptes are general, vniuersal and  
natural: the Lorde therfore doth  
forbidde all magistrates thorowe  
out al the world to receyue giftes  
or rewardes of them whiche haue  
any matter dependyng before the  
to be determined by iudgemente.  
The preceptes of the Lorde which  
do forbidde the takynge of gyftes  
and rewardes thou dost fynde in  
Exod. xxiii. Thou shalt take no  
giftes which do make blinde those  
which

Giftes do  
make wise me  
blynde.

the.xb.Psa.of Dauid.

whiche are wyse men, and turne  
the wordes of iust mē. Also in De  
utero.xvii. Thou shalt not consi  
dere the personage of any man, nor  
any gyftes, whiche do blynde the  
eyes of wyse men, & chaunge the  
wordes of the iust mē. Thou shalt  
execute iustly that thyng which  
is iust & ryghtuouse. The Lorde  
knewe well ynough, howe weake  
and wycked the nature of man is,  
howe easy and lyght to fal, as of  
ten as any maner of occasion is  
gyuen, and howe muche gyftes  
& rewardes do preuaile & weigh  
amonge men. For that cause the  
Lorde dyd forbid the magistrates  
& in no maner of wise they should  
receyue and take any gyftes, not  
leauing furth the cause of his pro  
hibition, sayinge: bicause they do  
blinde the eyes of men, & chaunge  
& alter the wordes of wyse & iuste  
men



An exposition vpon  
men, makynge the to speake other  
wyse then they woulde. It is a  
poysonous & a foule vice in a ma-  
gistrate for to couet, gape & hunte  
after gyftes & rewardes. Hereby  
a greate parte of these execrable &  
cursed licētious libertie of al mis-  
chiefe is brought in, which rageth  
euery where in cōmon wealthes.  
This, day by day, more and more,  
doth corrupte, infect & weakeneth  
publike iudgementes & ministra-  
tion of iustice, which are the sin-  
wes & strēgth of cōmō wealthes.

The desire of gyftes & rewardes, is a detestable and a very per-  
nicious vice in them which be set  
in rule & authoritie, whiche doth  
brynge with it the ruine & decaye  
of al good thinges & godly ordres.  
For that cause the magistrates &  
rulers, yea amonge the gentiles  
had a very yll name: Beinge euyl

the.xv. Psa. of Dauid.

spoken & reported of for their greedines in receyving of gyftes. Hesiodus a greeke Poete doth gyue to those magistrates whiche are takers of rewardes, an odious & a very contumelious name: callinge them gyft takers. Of other wise men amonge the grekes: they are named gyfte gluttons, or gift bealies. Alwayes amonge al nations thys corruption of Judges & rulers hath bene odious, as well in the receyuers and takers as in the gyuers. Al godly magistrates and rulers haue alway abhorred thys vice, refusynge to receyue & accept gyftes at the hādes of any man whiche hath had any cause before them. Moyles before God, in the sedition of the people, reioysed and boasted hym selfe of that he had taken no gyftes of any mā at any tyme. Numeri. xvi. Samuel also,



An exposition vpon  
also (when Israell demaunded a  
king) was praysed, bicause he ne  
uer dyd take any rewarde of the  
subiectes whiche were vnder his  
gouernaunce & iudgemēt, the first  
boke of the kynges. xii. Chap. and  
Ecclesiasticus. xlii. Chap.

These two godly mē, Moyses &  
Samuell by their exēple do teach  
vs, that magistrates ought not to  
take or receyue any maner of gif-  
tes of those personnes which do cō-  
tende before them in iudgement,  
& that al magistrates are bounde  
to obey the precept and cōmaūde-  
ment of God, wout any maner of  
denial or grudge, in þ̄ thei are for-  
biddē to take & receyue rewardes  
of men stryuyng before thē in the  
lawe. The causes added vnto the  
sated precept of the sated prohibi-  
tiō are so reasonable and iust that  
no man, whiche hath any witte at  
all

the. xv. Psal. of Dauid

al cā deny but it is most cōfournie  
to iustice and to the lawe of na-  
ture, and very allowable and expe-  
dient. Dauid in the. xxi. psalme,  
amonge other kyndes of wycked-  
nes and impietie doeth count, nū-  
bze and rehearse the takynge of re-  
wardes and gyftes, reputyng thē  
to be wycked, whiche do receyue  
and accept them, worthy of great  
rebuke and blame, saying. Lorde,  
lette not my soule be caste awaye  
and losse amonge the wycked, nor  
my lyfe amonge men whiche de-  
lite in bloud: whose hādes are full  
of iniquitie. Their right hande is  
fylled wyth gyftes and rewardes.  
But I good Lorde haue entered  
in, in innocency & purenes. Elsie  
also in the first Chap. sharply and  
wyth sore wordes and bitter che-  
kes doeth rebuke them, whiche do  
take rewardes while they be in o-  
ffice



## An exposition vpon

If the gistes  
which Iudges  
do receiue  
be theste by the  
lawe of God:  
then Iudges  
are theues  
whiche do re-  
ceiue them  
the givers al-  
so.

ffice, makynge the gyftes whiche  
they so receyued, no better then  
theft and robbery, speaking after  
thys maner. Thy princes and ru-  
lers are vnfaithfull, felowes and  
companions to theues & robbers,  
they do loue gyftes, they do folow  
after rewardes for their vnrigh-  
tuousnes. There be many (great  
pittie it is) whiche do thynke that  
they maye heape vp greate numb-  
re of golde and syluer: that they may  
get to them great riches by the ta-  
kyng & receiuing of such corrupte  
gyftes, which do deceiue & begyle  
their owne selues w<sup>th</sup> their owne  
folishe thoughtes & cogitations,  
cōsideringe not ꝑ the Lorde doeth  
put furth and spende al his riches  
& substaūce out of his owne trea-  
sure, and that he maketh no man-  
ryche, w<sup>th</sup> the hurt of any other  
mannes health & welfare. They

do  
o

the. xv. Psal. of David

do not pondre wyth them selues,  
that the Lorde doeth punishe all  
wycked thoughtes & dānable de-  
sires of getheryng together of ry-  
ches, they do not weigh the olde  
prouerbe & sayinge (which is saied  
of longe experience) that euyl got  
goodes are equall and felowes to  
the hurtes & iniuries of other mē  
naye they be no les then hurtes &  
griefes in deede, not like & equal:  
but of thē selues, not seuerall nor  
different, but al one thyng. This  
one thyng is so sure and certeine  
that nothyng cā be more sure and  
certeyne, that goodes & ryches ge-  
thered together by vngodly cras-  
tes & deuelshe wayes prohibited  
of God, cā not be stable, firme, & of  
longe continuaunce. They cā not  
last & endure many yeres. What  
so euēr is heaped together against  
the p̄cept and cōmaūdemēt of  
God.



## An exposition vpon

God, it shal at the last shamefully  
consume & vanishe away lyke vnto  
smoke, and as the Prophete Ag-  
geus sayeth, it is caste into a bot-  
tomles bagge, which doth fal tho-  
rowe and abydeeth not.

The Lorde doth comaunde all  
magistrates & all other to whō a-  
ny matters being in cōtrouersie,  
are cōmitted, for to be ended, that  
they do take no gyftes, threate-  
nyng to thē greate paynes for do-  
ing the cōtrary: therfore they are  
foule deceyued, whiche do thynke  
that they and theirs may be enri-  
ched & growe to great substaunce  
by receiuing & accompting of gif-  
tes w<sup>th</sup> such brybery & corruption.

The Lorde him selfe, whiche is  
Lorde & owner of y<sup>e</sup> gold & syluer,  
with al y<sup>e</sup> is cōteined in the earth  
beareth witnes, that riches & sub-  
staunce by taking of gistes do not  
in

the. xv. Psal. of Dauid

increase and growe, but minishe  
beinge scatered abroad & losse. As  
it is to see in Job the. xx. Chap.  
Fier shal deuour the tabernacles  
of the, whiche loue to receiue and  
take gyftes. And the Prouerbes,  
xx. He doth bring his house out of  
orde whiche foloweth auarice &  
couetousnes: But he y doth hate  
& abhorre gistes shal lyue. And E  
saie. xxxiii. Cha. He that walketh  
in iustice and ryghtuousnes and  
speaketh the truth: he that abhor-  
reth gaynes wonne by violence &  
deceite, whiche doeth plucke his  
hādes frō gyftes. &c. that mā shal  
dwell on high, whose safegarde shal  
be in bulwokes of rockes, to hym  
shal be giuen meate, & his waters  
shal not fayle. Howe manifeste is  
it by these sentences that it is not  
onely wycked and vngodly for a  
Magistrate to take gyftes: but

U. i.

also



An exposition vpon  
also that the Lorde doeth punishe  
it frō aboue wyth the losse and pe-  
rishyng of the goodes.

Althoughe there be many good  
and godly mē in euerie place, some  
beinge Magistrates and rulers,  
whiche had rather suffre greate dā-  
mage and hurte, then for any ma-  
ner of profite and lucre woulde  
pronounce a wrong sētence against  
iustice, yet for all that in no wyse  
they maye receyue gyftes or re-  
wardes: bicause the Lorde hath  
forbidden it, and bicause also it is  
a very naughtie exemple, wherby  
the greedy and couetous sort of cor-  
rumpantes woulde lightly take oc-  
casion to bye and sel iustice, to pyl-  
and sucke the iuyce of theyr felthe  
or goodes frō them whiche are in  
lawe before them. The good men  
can not so sone do an euyl deede,  
thoughe it be agaynst their wyll:

but

One canst ex-  
emple of a  
good man

the .xv. Psal. of Dauid

but the wycked quickly wyl do  
the same, and the more gladly, be-  
cause they take exemple of them,  
which are good. Therfore it is ne-  
cessary that the goodly do boied all  
suche euyl examples, whiche the  
euyl men folow to the hurt of ma-  
ny and to the vtter destruction  
of commune wealthes.

doeth more  
hurt then a  
thousande  
of the wicked

But forasmuch as they which  
are the magistrates and Judges  
are burdeined wyth publike mat-  
ters of the cōmon wealth hauing  
many and diuers cares in theyr  
heades, beinge also occupied and  
let wyth other mennes busines,  
are constrained to leane their owne  
busines and study for their owne  
propze familie, to their greate dis-  
profite, aparte & vndone, to take  
in hande other mens causes: for-  
asmuch (I say) as theyr lyuynges  
whiche they haue gyuen to them

U.ii.

further



An exposition vpon  
furth of the treasure and coffers  
perteyning to the cōmon wealth,  
are very small or almost nothyng  
at al for the great labours which  
thei do take, for their greate pay-  
nes and studies in seruinge of the  
commune wealth. It shoulde or  
myghte seme to stande wyth equi-  
tie and conscience, that the magi-  
strate or Iudge of ryght myghte  
take & receyue rewardes of those,  
in whose causes they doe take  
paine, sith that nature doth teach-  
vs, that one hāde ought to walhe  
an other, and one benifite & good  
turne to be rewarded wyth an  
other, and finally that no man  
oughte to serue in warre or other  
wyse, as the Prouerbe is, on his  
owne propre costes and charges.

But if the thynge be weighed  
and considered as it oughte for to  
be: it may sone be vnderstand and

per

the. xv. Psa. of David.

perceyued, that it is contrary to equitie to take any gyftes of either part, either of the playntyffe or defendant. What cloke or colour so euer they can make or imagine for to defende it, not onely bicause that the Lorde hath forbidden it: but also for that it is a very pernicious exemple in a common wealth to see a Judge to be a taker of gyftes, and also bicause that the parties, playntyffe and defendant are not bounde of their owne propre expenses and charges to maynteyne and fynde those ministrations and offices whiche perceyne to the whole communaltie. It is the duetie and parte of the communes bypon their comune purse to maynteyne their publike courtes & comune officers whiche are put and set in office and rule to see equitie and iustice to be ob

Publike officers oughte not to be maynteyned of priuate persons, but of the commune purse, & that the communes are bounde to provide sufficiently for this that they shall not neede to bypoe.

U.iii.

ser.



An exposition vpon  
serued amonge al men in their cō-  
mune publike wealth. The par-  
ties whiche are suters, sekynge to  
haue their matters decided haue  
nothyng to do therwyth. More-  
ouer although it be against reaion  
and conscience, that the magistra-  
tes and commune rulers shoulde  
be denied to haue salaries and st-  
pendes for their labours of the cō-  
mune purse of the whole commu-  
naltie, yet they maye not (because  
they do see and fynde suche ingra-  
titude in the communes) do that  
thyng whiche the Lorde doeth  
forbidde, whereby the integritie  
& purenes of iudgementes might  
be corrupted. For the faulte of an  
other man can not excuse before  
God our delict: if we do trāsgresse  
his cō:maundement. Iudgement-  
tes are ordeined for to defende iu-  
stice and veritie: indifferent for al  
men.

the.xb.Psa.of Dauid.

men. The Magistrate is the minister and seruaunt of al men together: not of any priuate man. Therfore they ought not of right to be bought and solde of any priuate man: nor yet the expenses & charges of the officers for theyr duetie doinge in ministryng of iustice, whiche is commune for all men, oughte not to be gethered bp of the partes which be in the lawe before them: forasmuche as those parties are not the whole body of the comune wealthes but seuerall & priuate membes of the whole bodie.

This is not my minde and sentence onely: but it is the mynde & sentence of the o'de auncient godly and righte writers. Saint Austen to Macedoni<sup>9</sup> dyd wyte these wordes. It is not lawefull for a Judge to sel iust iudgement, that

Uiii.

is



## An exposition vpon

is, either to pronounce a ryghts  
sentence for rewarde, or to iudge  
vnrighthuouly: or to teache the  
witnes to saye & depose, & thyngs  
whiche shal make for his purpose,  
although that the aduocate may  
lawefully sell his labourr and di-  
ligence, and the counseler his cou-  
sell. For the Judges are sette to  
heare both partes indifferently,  
the aduocates and counsellers do  
serue but for either of the partes,  
either for the playntyffe or for the  
defendant: the playntyffe and de-  
fendant hauing eche of the thei-  
r aduocate and counsell for thei-  
r money. Grego-ry also doth wryte.  
He that doth iudge ryghthuouly:  
and loketh for rewarde: doth com-  
mitte fraude and gyle against the  
Lorde: bicause he dyd sell iustice  
for money: which he is bounde to  
ministrate freely. They do vse good  
thinges

Advocates &  
counsellers

haue their ly-  
uyng by sue-  
ers.

the. xv. Psa. of David.

thynges naughtly, which for such  
lucre do ministrate right iudgemēt.  
For suche Judges as these be: it  
is not the defence and desire to  
mainteyne rightuousnes: but the  
loue of gyftes & rewardes, which  
causeth them to do righte: whiche  
hope of lucre taken awaye: that  
thei haue no more trust of giftes:  
streight waye they wyll turne to  
the cōtrary. The acception of gif-  
tes, is the preuarication and alte-  
ration of veritie. To be shorte, it  
is not laweful for ryghtuous and  
vpright magistrates (which haue  
fully decreed and purposed wyth  
them selues not so muche as one  
hear bredth to swarue from iu-  
stice, though the parties woulde  
gyue them neuer so muche) to re-  
ceyue any maner of gyftes of the  
whiche are suters, syth that the  
Lorde hath forbidde it expressely  
wyth

Recelte of gif-  
tes is a corrupti-  
on of iustice.



An exposition vpon  
wyth threatenynge of paynes to  
the doers of the contrary.

The examples also of the aun-  
cient godly magistrates: do crye  
out agaynst it. Moreover it is a-  
gaynste equitie, that the publike  
ministers of the whole communal-  
tie shall sell their ministerie, and  
maynteyne their office wyth the  
costes, charges, & expenses of the  
suters whiche haue their causes  
in controuersie before the Wisde,  
thys: it is so naughty & euill an  
exemple in a comune wealth, that  
there can be none more pestilent,  
more poysonous, more full of infe-  
ction to the vndoinge of all pub-  
like iudgement, to the ouerthro-  
wing of al iustice: & finally which  
maketh (be the causes neuer so  
iuste and ryghte, be the sentence  
neuer so truly and ryghtuously  
gyuen) yet both the cause & also  
the

The sentence  
is suspecte  
where a iudge  
receyveth gyf-  
tes either be-  
fore or after.

the. xv. Psa. of David.

to  
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The sentence shall be suspected because of the receyvinge of rewardes and gyftes, bisyde that also many foule sclaunderes and controuerfies do rylse & come thereof.

That whiche I haue layed of rewardes and bybys, is to be taken and vnderstande of al maner of benefites and pleasures, as wel as of the rewardes and gyftes, whiche of these partes that be in sute, are or maye be gyuen to the magistrates, iudges, or arbitrary Judges, either before the controuerfie be ended, or afterwarde.

Thys muche haue I layed of the corruption in gyuyng of gyftes and doynge of pleasures to those whiche are Judges, and those in whose handes the ministracion of iustice doeth lye to be gyue by the whiche are sueters.

The terte

He



An exposition vpon  
He that doeth all these:  
shall neuer fall.

The Prophete in thys Psalm  
doth not teache vs, whereby and  
howe we be iustified: but what  
maner of men they be whiche are  
iustified, as I haue in the begyn-  
nyng of thys Psalm declared ple-  
tfully to you. The sence & mynde  
of the Prophete is: that all men  
which do feare God, and do walke,  
thorowe a pure & a perfect faith  
in his preceptes, shal come to eter-  
nal blisse and lyfe euerlastyng, for  
to suche men the price of oure re-  
demption, and of the forgyuenes  
of our sinne is layed vp of God in  
our Lorde Iesu Christ. To them  
which do lyue after the fleshe, the  
saluation and health promised in  
Christe doth not pertyne.

The Prophete sayeth that the  
godly

the. xv. Psal. of David

godly can neuer fal, nor be moued  
nor chaunged, although that eue  
ry daye, they be besette rounde a-  
bout and also shaken wyth tri-  
bulations and euyls: although I  
saye they do sometyme of the fra-  
gilitie of this fleshe stumble & fal.  
It is not the mynde of the Pro-  
phete that godly and vertuous  
men, are perfectly good wythout  
all spotte of synne: he sayeth not,  
that they be cleane voyed of al hu-  
maine affections, and that no salt  
whiche is in man can be founde  
in them: but this is his meaning:  
that the godlie can not so be mo-  
ued, can not so stumble and fall  
that they shall perishē thereby.  
The obedience of the godlie being  
not perfecte: but a newe begonne  
and an vnperfecte obedience: the  
Lorde doth cōmende, allowe and  
take for a perfecte and full obedi-  
ence:



An exposition vpon  
ence, supplyng of his owne good-  
nes, that whiche lacketh on their  
parte, whiche he doeth not laye  
to their charge: but keepeth and  
preserueth them agaynste death  
& hell in thys lyfe wyth his grace,  
in the lyfe to come wyth the glo-  
rie whiche is promised. Thys is  
the mynde herein of the Prophet  
that no creature luyng, can be  
hurtfull to them whiche do per-  
seuer and continewe in the obe-  
dience of the Lorde, and that they  
are stedfaste, stable, firme, im-  
moueable and sure agaynst al ma-  
ner of assaultes, that Sathan  
can do no more harme wyth all  
his power agaynste them, he can  
no more shake, feare and moue  
them, then can the stormes of  
wynde moue, feare or cast downe  
a house which is strongly builded  
on a rocke.

Thus

the. xv. Psal. of David  
Thus endeth the commen-  
tary of John Epinus  
vpon the. xv. Psalme  
of David.

Imprinted at Lodon by John  
Dawe, dwelling in Sepul-  
chres parish, at the signe  
of the Resurrection,  
a litle aboue  
Holborne  
cōdite.

Cum priuilegio ad impri-  
mendum solum.